

# **A Special Report to the W.K. Kellogg Foundation**

**February 1999**

## **Roper Center for Public Opinion Research**

### **Ethnic Patterns in Attitudes to Philanthropy**

#### **Summary of Analysis**

The core of the work for this project involved examination of three major sources of data seeking to explicate patterns differentiating members of minority groups from those of the "majority" population. Of course, while many national surveys contain questions relevant to issues of the role philanthropy plays in the lives of Americans, the typical study is intended to represent the overall national population.

This, in turn, means that it contains too few members of minority groups to provide stable "estimates" of where they stand. In the absence of replication of earlier studies with special populations, which is the most direct way of addressing Kellogg's concerns, secondary analysis must depend on either "oversamples" which happen to be available for given studies, or the ability to combine more than one study containing the same questions.

The latter technique rests on the statistical notion that adding together two independent random samples meets all the criteria for a larger random sample of the same population. It requires questions which are identical or at least similar enough that combining them makes substantive and methodological sense.

The data assembled for this report comes from several different sources. Searches of the Roper Center archive produced several hundred questions which are useful in themselves as indicators of general attitudes relevant to questions of how best to advance philanthropy. They also comprise a goldmine of items which might be employed in new original research targeted at specific "minority" groups, whose views can best be understood in the context of attitudes of other groups, and across time, faithful to the Roper Center's mandate for data extensive analysis. These questions, including for information, results for "subgroups", are invaluable in planning further work, but cannot speak directly to the special concern of ethnic patterns because of limitation of sample size.

To address this, three basic sources of data were employed. One, the General Social Survey, provided information relevant to the participation of minority groups in various activities in the society generally, although not targeted specifically to philanthropy. (The only instance where specific questions on volunteering and giving were included was in one half of the 1996 "GSS", which is equivalent to a single national survey and has all the problems of analysis noted when it comes to relatively small groups.) Detailed results from the GSS on these repeated items are also included in an Appendix.

The second data source was an original survey, conducted by the University of Connecticut in the spring of 1997 for the National Commission on Philanthropy and Civic Renewal. (This was funded with a grant from the Bradley Foundation.) In addition to the basic national sample, this study included an oversample of minorities, which provided analyzable data for blacks and Hispanics, although not enough for such other groups as Asians or American Indians (Native Americans). Complete results from this study, including results for non-Hispanic whites, blacks, and Hispanics, are also provided in an Appendix, along with the results of a National Index of Civic Engagement.

This Index is intended to summarize various aspects of public opinion relevant to philanthropy and its role in American society. It is based on a subset of the questions contained in the full study, and can be replicated in various localities so that they, and any groups under study, can be compared to the 1997 baseline. A high priority for future work would be to make sure that at least those items going into the NICE summary be included in targeted studies such as noted above.

## Independent Sector Surveys

The central major resource is the series of studies done for the Independent Sector beginning with 1988. While the individual waves are too small reliably to support subgroup analysis, they can be combined for a number of items. These results are summarized in prose form in what follows, as well as in fuller numerical detail in the Appendix.

These data are archived in their "raw" form at the Roper Center for Public Opinion Research. That means that the information from each individual case is stored on computer readable media, making it possible to combine them into an summary dataset for analysis purposes. The series contains enough repeated items to allow stable analysis of blacks and Hispanics, although the numbers of Asians and American Indians are too small (pending future waves) to be included.

In particular, there are enough respondents in these three groups to enable investigation into patterns of ethnicity within such key demographic groups as gender, age, education, and most crucially, income. In the prose summary, we concentrate on income, and it develops that a number of the "first order" demographic patterns for ethnicity are attenuated substantially if one "controls" for income.

A final introductory note. While this effort has been a substantial one, it is so far a relatively limited first investigation. More detailed future work can and should build on it. The summary brings together a lot of relevant data, and suggests fertile ground particularly for future original research, but it was not intended, nor does it pretend, to provide final answers.

All told, we combined some five studies in the Giving and Volunteering series commissioned by the Independent Sector with fieldwork executed by the Gallup Organization. These occurred in 1988, 1990, 1992, 1994 and 1996. Combining them, possible because the Roper Center has the "raw data" files noted above, produces a single dataset of some 12,000 cases, with some 983 Hispanics and 1403 blacks, approximately the same number of respondents as are available for typical surveys of the national population.

As noted, combining samples to get a conceptually comparable "new" national sample requires that the theoretical population can be defined which incorporates both and that time is not a disqualifying factor. (If there were major changes among the surveys to be combined, the overall results would just be a meaningless "average" corresponding to no real population in the real world. In this instance, separate analysis (not shown) demonstrates that there was enough stability across waves to allow the meaningful combining of these datasets. Finally, what follows is not intended to repeat or replicate all of the year to year analysis reported by the Independent Sector, but rather to use these data as an indication of what major racially based differences there might be. The discussion should be read in that light.

While this is not a new finding, it must first be noted that both Black and Hispanics as group lag behind whites in terms of charitable participation. Thus, using the combined results from the Independent Sector surveys, while half (49%) of non-Hispanic whites reported that they had volunteered in one or more of the specific areas asked about, the comparable proportion among both Blacks (32%) and Hispanics (again 32%) is lower.

A good deal of this difference relates to income. Among those whose reported family income fell at or below \$30,000, the prevalence of volunteering for whites fell to four in ten (39%). Lower income was also associated with lower participation among blacks (28%) and Hispanics (27%), but this means that the distinction among the three groups is much smaller if one holds income constant at this lower level.

If one's family income is higher, the rate of reported volunteering goes up substantially for all three groups. Almost six in ten whites (57%) volunteered in one or more of the areas. For the other two groups, falling above this income cutpoint meant that roughly half of all respondents volunteered in one or more areas (48% for blacks, 45% for Hispanics).

While correlation is not causality, of course, and these figures cannot be taken as what would happen if blacks and Hispanics achieved an income level on average closer to that of whites, it does suggest that some of the apparent difference among the groups may reflect not so much ethnicity as such as other characteristics.

Another variable which a priori might be expected to relate to charitable activity is age. Unlike income, however, this does not importantly relate to whether or not individuals reported volunteering. For all three groups, young (below forty) respondents looked very much like their older fellows. The proportion volunteering among whites was just over half (51%) for the younger group, just under that (47%) for the older. Differences were similarly small among blacks (32% and 33% respectively) and Hispanics (30% and 35%). This means that overall ethnic distinctions are slightly smaller among older respondents (because whites were a bit lower and others moved up, if anything), but the contrast is much less clear than was the case for income.

Shifting the focus to giving, but again using as a summary measure whether or not respondents reported making a financial contribution to one or more of the pre-defined areas, the picture shifts a bit. Overall, for the combined results of the waves of the Independent Sector studies, three in four whites (75%) reported giving at least something. Comparable rates among blacks (54%) and Hispanics (57%) were lower. (While the numbers are greater in absolute value than was the case for volunteering, as there, whites as a group were half again as likely as either Blacks or Hispanics to fall into the ranks of participants.)

Controlling for income or age refines the picture. As was the case for volunteering, the groups are more similar to one another if one looks only at those falling at or under thirty thousand dollars of income. Two thirds (65%) of whites gave. This proportion is markedly lower (48%) among blacks. Hispanics stood in the middle at 55%. But that means that all three groups fell in a comparatively narrow range.

For all three, greater income went along with a greater likelihood of giving, but the difference was more measured for Hispanics than for either blacks or whites. To be sure, about two thirds of all Hispanics (67%) reported a cost or in kind contribution, which is up from comparable figure for lower income respondents. But participation jumped more markedly for blacks (from 48% to 75%) and whites (from 65% to 84%). Indeed, this means that the "giving gap" between whites and blacks for those earning more than thirty thousand dollars amounts to less than ten percentage points.

Of course, a simple giver/non-giver dichotomy is only part of the picture. If one considers the NUMBER of areas to which one gives, the white "advantage" reasserts itself a bit. More than half (57%) of all non-Hispanic whites in the combined studies reported giving to three or more areas, including one in five who gave to six or more. In terms of breadth, blacks fall somewhat lower than whites. Just under four in ten (39%) gave to three or more areas. This figure was lower yet (28%) among Hispanics.

Besides being less common than contributing (fewer volunteer at all than give at all), volunteering is more concentrated than giving. Among whites overall, fewer than one in five (19%) volunteered in three or more areas. Comparable figures among blacks and Hispanics were about half as high (10% for each).

If one looks at lower income respondents, only about one in four of the whites who volunteered at all (11% among the 39%) did so in three or more areas. A generally similar picture obtained for blacks and Hispanics. Only seven percent of the former were active in three or more areas, which proportion was almost identical among Hispanics.

Greater income relates to more extensive involvement among all three groups. For whites, one in four (26%) volunteered in at least three areas. This is just about half of those who said they volunteered at all. There is an increase in breadth for blacks and Hispanics as well, although not quite so dramatic for the former group; just about a third of blacks (18% among 48%) who volunteered did so in three or more areas. Just under one in five Hispanics (19% of the total) were active in at least three areas, accounting for about the same proportion of volunteers overall as was the case for whites.

Giving tended to be less concentrated than volunteering, as measured simply by whether or not one reported giving any amount of money. One third of whites (33%) gave to three or more areas. This was notably higher than the corresponding numbers for blacks (13%) and Hispanics (14%). The propensity for giving more widely was a good deal more pronounced, in each group, in the higher income category. Thus, half of all whites who gave at all (44% out of 83%) in the relatively well to do group contributed to three or more different areas. This proportion was lower (about one in three among givers) for blacks and Hispanics. But this is still a clear increase over the proportion with lower incomes who gave to three or more areas.

These patterns dealt solely with overall giving and volunteering, without regard to the specific "targets" of charitable activity. Specific patterns differ, depending on the kind of charity involved. All told, respondents on the Independent Sector studies were asked about eleven general areas of giving, and thirteen of volunteering. Results are summarized in an accompanying table for all respondents, and for those falling into each of the two broad income categories. Data are also presented in graphic form (Charts I-III) for each ethnic group overall and (for the most commonly named areas) controlling for the two levels of income.

When it comes to giving, certain areas enjoy a clear advantage over others. For each one, however, white respondents as a group were more likely than either black or Hispanic respondents to report making a cash or in-kind contribution in the twelve months before the survey. The amount of this "advantage", however, differed. Moreover, comparing black and Hispanic respondents overall, one finds a marked similarity. The amount by which one exceeds the other never amounts to more than a single percentage point or two.

That said, the areas do differ among themselves. Overall levels of giving participation were highest for those causes falling under the general rubric of religion. More than half (53%) of all whites, and a proportion just under than (45% and 44%, respectively) for blacks and Hispanics contributed to such an organization. This means that it is easily the most "popular" among all three groups. Of all those with substantial participation, religion also stands out for the relatively small size of the difference between whites and either blacks or Hispanics as groups.

For whites, at least, three other areas are relatively commonly cited, albeit nowhere nearly as often as religion. Health (32% or one in three) comes in second place. Whites are more than twice as likely as either blacks or Hispanics to report contributions in this area. A similar pattern obtains for human service charities, to which overall rather over one in four whites reports a contribution. Again, about half as many among either blacks or Hispanics contributes.

Two related fields come next. Youth was the object of gifts of just under one in four whites and of about one black or Hispanic respondent in ten. About one in five whites says he or she contributed to education in one form or another. As before, about one in ten blacks or Hispanics (10% and 11%, respectively) has.

The remaining areas do substantially worse among all respondents. The environment comes in for gifts from almost one in six among whites, but for fewer than one black or Hispanic person in twenty. Public service causes received something from one white respondent in ten, but only a relative handful of either blacks or Hispanics.

Finally, recreation, foundations, and international causes round out the list, but are the object of the donation of relatively few respondents. Whites always are as likely or more to give, but sometimes the groups are much more notable for how low participation is than for the relatively trivial differences among them.

For blacks and Hispanics, what stands out, besides the general tendency for them to be less likely to contribute than whites as a group are, is the position of religion. This is the area where the racial differences are (relatively) smallest and it is not at all common for black or Hispanic respondents to restrict themselves just to this area. Everything else pales by comparison. Health, human services and youth are a bit ahead of the other areas, but each can muster only about one third as large a group of contributors.

If one controls for income, the racial differences tend to be lessened a good deal. In every single case, however, those within a group with incomes less than the thirty thousand dollar cutoff are less likely to contribute than are those above that figure.

Consider religion, the area where distinctions were small for the groups overall. Among those with lower incomes, whites (46%) blacks (41%) and Hispanics (44%) are essentially tied. Blacks and whites are pretty much tied among higher earners. Hispanics are a bit lower. They show the smallest income-related difference of any group, blacks the largest.

The general pattern is for ethnic differences to be smaller among lower income respondents, and to reassert themselves somewhat among with more money. Still, however, the groups are more similar if one examines only those earning in the higher category than if income is ignored altogether.

The amount by which higher income respondents are more likely to contribute differs a good deal. Considering the levels, it is relatively small for religion, but is especially marked for education. For all three groups, this area gets contributions from only about one in ten or fewer among those with lower incomes. But the propensity to give jumps to four in ten for whites and to about one in three for blacks and Hispanics.

Participation roughly doubles as one moves from the lower to higher income level for all three groups when it comes to human services. The same is true for youth. Health jumps (relatively) more for blacks and Hispanics than it does for whites. But all of these are refinements on the basic pattern that whites, even controlling for income level, tend to be at least as likely to give as either blacks or Hispanics. Further, within ethnicity greater income goes along with greater propensity to give.

Volunteering time is not quite the same phenomenon as giving money. Again, the percentage who reported volunteering time to each area for the three groups overall and for income level is presented in a accompanying tables. Charts, parallel to those available for contributions, present much of the same data in graphical form. Overall, whites are as likely as blacks or Hispanics to volunteer to any particular area, but the distinctions tend to be rather smaller than was the case for giving. Time, in other words, tends to be given away with less ethnic patterning than is the case for money.

There also tend to be fewer distinctions among the areas, but participation is much "flatter" across them. While volunteering for religious causes is the single most common area for all three groups, it is by no means as dominant as was the case when it was money contributions being considered. Overall, one in four whites give time to religion. The proportion among blacks is only somewhat lower (at just under one in four) and one in six Hispanic respondents volunteer time in this area.

Education comes next, and is the only area to which more than one respondent in ten among blacks or Hispanics gives time. This means it occupies a somewhat stronger (relative) position among volunteer activities, although it should still be pointed out that this is more because volunteer levels do not fall off as much from financial levels in this area as is often the case. For the most part, the other areas, looking at respondents with ethnic groups, are quite similar and the pattern of participation is more specialized (fewer multiple participants) than was the case for giving money or property.

When one controls for income, in every single case, for all three of the groups, the proportion volunteering is at least as high (and sometimes clearly higher) among those with higher incomes. At least in part because absolute levels tend not to be very striking, however, the differences are nowhere nearly as strong as was the case for contributing.

For instance, for all three groups, higher income persons are about half again as likely as their lower income fellows to volunteer time to religion. Levels tend roughly to double or more when it comes to education and, from a lower base, youth. Religion is always the most commonly cited, although education comes relatively close to it among Hispanics. The key, though, is that there is a wide range of activities to which persons in all three groups donate their time, but they tend to be rather more specialized than when it comes to opening their checkbooks.

A number of questions from the Independent Sector surveys have to do with motivations for charitable involvement. One presented respondents with a list of ways appeals might be made and asked how important each would be for making a decision to give. The numbers presented here are based on the proportion labeling each as either very or somewhat important. Generally speaking, the patterns remained essentially undisturbed when one controlled for income, thus presenting a marked contrast to some of the items earlier noted. These data are documented both in tabular form and in Charts summarizing essentially the same material in graphical presentation.

A primary consideration central to all three groups is an appeal from someone trusted for some reason other than their link to the charity in question. At the very top of the list came requests from a friend. Three in four whites and Hispanics and two out of every three black respondents in the combined surveys cited this as at least somewhat important. Controlling for income moved the numbers only a bit. Among lower income respondents, Hispanics look like whites; among higher income persons, they are similar to blacks. But all three groups are quite close to one another, and all agree in putting a friend's recommendation at the very top of the list.

Another "impartial" source also comes in for mention. Roughly six in ten of all groups (60% of whites, 56% of blacks, 64% of Hispanics) said that a getting a request from a member of the clergy would be at least somewhat important. The only slight wrinkle when one controlled for income was that higher income blacks were very slightly more likely to ascribe this at least some importance, while the opposite tendency (even more slight) was found among Hispanics.

Continuing the theme of impartiality, one source which fell more or less in the middle was a news story (as opposed to an advertisement) about the cause in question. Half of whites and Hispanics called this important, and the proportion among blacks was only a bit lower at four in ten. As was the case with clergy, among blacks higher income went along with increased importance.

The next rung was occupied for whites by appeals at work or directly at one's door. Each was called at least somewhat important by around four in ten. Blacks saw the most difference in these areas, with a preference for the appeal at work. Hispanics evidence less of a preference between them. Work-based appeals show the clearest pattern so far related to income, with increased importance for all three groups among the higher income respondents. Whites as a group continue to give such appeals a bit less weight than do either blacks or Hispanics. The relationship of stated importance of a door-to-door appeal did not appreciably differ for any group by income.

An appeal via letter was noted as at least somewhat important by one in four or more. This put it on a rough par for each group with such activities as telethons. Group differences were quite small, with -- if anything -- a very small tendency for Hispanics to give each a bit more weight, but not enough to disturb the pattern. Controlling for income has no strong impact at all.

Phone calls did not quite make it to the level of letters, although they do come close. In no group (nor for any income level) were they seen as more effective, however. As is common, the distinction between respondents sharing an ethnicity but at different income levels amounts to no more than a point or two.

Two final modes of appeal fall at the bottom of the ladder. This comprises both print advertisements for charities and television commercials. They are essentially tied for all three groups overall. Higher income respondents very modestly give print advertisements a bit more weight than do those with lesser incomes. The distinction for electronic advertising is smaller or nonexistent.

The key to what is going on here seems to be that the message is most trusted if it most impartial, and most easily dismissed if it is clearly "what one would expect" as is the case with a commercial. Something going along with commitment -- e.g., a door-to-door visit, or a conversation at work -- is more convincing than something lacking that. Moreover, the groups are quite similar to one another, and income seems not to make much difference at all.

A further set of items repeated across time asked respondents to rate various factors in terms of their importance as goals sought through charitable decisions. (Numbers reported here are based on the proportion calling each a "major goal", and we concentrate on the subset of items repeated on the most recent survey in 1996.) In contrast with the hierarchy of appeals just discussed, it should be noted that there were few major contrasts among the goals and the importance ascribed to each, surely nothing to echo the distinction between a friend's request, say, and a commercial.

First and foremost came the sense that there is an obligation for those who have more to help those who have less, which is at the core of the charitable impulse. Roughly half of all three groups called this "major" (49% among whites, 51% among blacks, 45% among Hispanics). It clearly outdistanced all other proffered motivations. As was the case with the appeals, income made little difference. Both whites and blacks with higher incomes -- and who might on average feel better off -- were a little more likely to say this was "major" than were those of lower income.

Next, and logically related to this first factor, came "enhancing the moral basis of society". Four in ten of each group said this was major in their eyes. Income made a bit more difference here, with higher income blacks have again as likely to call this a major concern than lower income members of that group. This was a clearly bigger difference than noted on the earlier questions, but still pales in distinction with those involving participation.

Along these same lines, just at or under four in ten of each group labeled "giving back to society some of the benefits it gave you" as major in their view. There was a tendency for higher income blacks (and to a less extent Hispanics) to give this more weight, perhaps because they tended to feel they had got more from society.

A more "selfish" motive was found in those saying a major concern was to lower their taxes or other costs. In terms of numbers this looks similar to the notion of giving back to society. Oddly, only for black respondents did higher income go along with greater likelihood of assigning this major importance. The opposite was (weakly) the case for whites and Hispanics.

Much has been written about the primacy of persons being asked to explain who gives and how much. Consistent with this, about one respondent in three called being asked by a friend or business associate a major consideration. Income related patterns were weak and essentially the same as noted for the previous question.

Making good use of one's free time also fell in this general range of being seen as major by about one respondent in three. Blacks were a bit more likely to emphasize this than were other groups, and they also were the only one to show any real relationship with income. Indeed, among blacks about the cut point, this was termed a major consideration by more than half.

"Demand driven" charitable giving is only a part of the picture, of course. Accordingly, "helping individuals meet their material needs" comes in for mention as major for about one in three, with group-to-group differences overall being inconsequential. When one controls for income, there is a modest lessening of emphasis as one moves from lower to higher income among whites and Hispanics, with an offsetting tendency among blacks.

One last consideration lags badly: "being encouraged by an employer". Overall, only one white in ten, and about twice as many blacks and Hispanics called this major. But this leaves it clearly in last place for all three groups. There are no strong income based differences here.

Looking at all of these considerations taken together, a general picture emerges. Charity is intended to do far more than meet perceived needs. Rather, at least in part it expresses people's views of who they are and what they want their society to be. As evidenced by these questions, groups are quite similar in their outlook. Income makes only a modest difference, and it seems less to accompany a major reshuffling of the priority ladder, than something of a tendency for higher income blacks in particular to label MANY areas as more important. In other words, it may reflect at least as much a sense that a number of considerations come into play than any real difference in how important they are compared to one another.

The questions discussed in the context of motivation related explicitly both the giving and volunteering and to one's behavior in general and not necessarily only in the immediate past. Another set dealt with motivations for volunteering, either in terms of what respondents had done or what might influence their decisions in the future about giving time.

Clearly most central was a sense of solidarity or concern with those towards whom the volunteering might be directed. In all three groups, eight in ten called "I feel compassion toward people in need", at least somewhat important as a reason for giving of one's time. This widespread endorsement, and the primacy of place of the motivation, clearly continues even when income is controlled for. If anything, blacks and Hispanics with higher incomes are more likely than their less well off fellows to call this important. But it should be noted that this involves moving about three in four to about nine in ten, and no other consideration in the list comes close.

Three other reasons were typically called somewhat important or more by around six in ten or two thirds of each group. One of these is "volunteering allows me to gain a new perspective on things", which might express both the compassion element already noted and the idea that volunteering is one way of being who one wants to be as a person and citizen. Going along with the sense of broadened perspective itself, there is something of a tendency for better off blacks and Hispanics (but not as much among whites) to give this greater weight.

Another dimension of getting out of one's own mindset might well be found in the notion that "volunteering is an important activity to the people I respect". Between six in ten and two thirds of each group accords this at least some importance. Among lower income respondents, the groups are virtually identical, but the stated importance for blacks goes up along with income to the point that three in four of this group call it important.

The final of these factors widely seen as important is "volunteering makes me feel needed". The overall level of importance for the three groups is once again in that six-tenths to two-thirds range. This time, though, importance modestly declines for whites with higher income while increasing for blacks and Hispanics so that among those with incomes above the cutpoint, this motivation is less central for whites. Still, that is in the context where almost six in ten give it some importance.

The greatest distinction among the three groups comes on the idea that "volunteering helps me deal with some of my own problems". Roughly half of both blacks and Hispanics (53% and 48%, respectively) call that an important motivator. Only a bit more than one in three (38%) of whites do. Thus, while all groups put this on a lower rung than the earlier discussed factors, whites draw by far the biggest distinction. The source appears to be relatively higher income whites, since the perceived importance among whites falls from about one in two to about one in three as one goes up the income ladder. Distinctions for blacks and Hispanics are much smaller.

The most "selfish" of the repeated items, the idea that one can gain business contacts through volunteering, clearly comes last. One in five whites, and only one in three blacks or Hispanics see this as somewhat important or more. Income makes essentially no difference, with all three groups showing essentially the same results for individuals above and below the cutpoint.

Summing up these questions, they are broadly consistent with the observations so far made. Groups are much more noted for their similarity than dissimilarity. Differences in income tend to accompany mostly modest distinctions (if any) on views. They are consistent with a wideranging agenda for charity and volunteering, and witness to the importance, as have other questions in their way, of the importance of personal links.

## **National Survey on Philanthropy**

As noted earlier, under the sponsorship of the Bradley Foundation and in association with the National Commission on Philanthropy and Civic Renewal, the University of Connecticut conducted a national survey in the spring of 1997. This survey was intended to supplement work already done, but focused on the role philanthropy (including both financial giving and the volunteering of time) plays in our society. A full report on this survey was made the a publication by the Hudson Institute, *The National Survey on Philanthropy and Civic Renewal 1997-1998: Americans on Giving, Volunteering, and Strengthening Community Institutions*. Complete numerical results for the study, including overall marginals and for key groups defined by ethnicity and income, are provided following this summary.

Substantively, the overall study found a climate very supportive of philanthropy not only as a means of meeting human need, but of expressing the bonds of community. While respondents were critical of many aspects of the performance of their fellow citizens, they felt that voluntary action was an important component of community life. In general, the survey was remarkable for a lack of sharp ethnically based differences. What follows is a brief overview of some of the items where whites, blacks, and Hispanics differed among themselves by more than a relatively trivial amount. This was operationalized by looking for differences of at least ten percent between any two of the groups for any category.

Whites were more likely than others to "specialize" when it came to activities which benefit "people in need". That is, if they either gave or volunteered, they were most likely to concentrate on giving money but not time. This pattern persisted among lower income respondents, but among those with higher incomes, Hispanics looked more like whites than blacks.

Hispanics were more likely than either whites or blacks to help people in other countries. This tendency was attenuated, but did not disappear once income was controlled for.

Blacks, however, were more likely than the other two to be involved in helping the sick (or working against disease). They were especially likely to have volunteered in this area. Again, income did not wash away this distinction. They (blacks) were also especially likely to help the elderly, and markedly more commonly gave their time. This difference persisted regardless of income.

Whites less commonly were involved in religion (through giving, volunteering or both) than either blacks or Hispanics. The former group was most likely to give BOTH of time and treasure, which distinction held for both income groups as well.

Overall, Hispanics were least involved in philanthropy aimed at schools or education. This was also the case among those with higher incomes, although blacks were more similar to them. Ethnic differences tended to melt if one looked only at those with lower incomes. Interestingly, Hispanics were also least likely to report involvement in youth activity. The distinction was attenuated, but still evident, when income was controlled for.



Blacks were least likely to be involved in the environment, but relatively more commonly gave time or money to drug or alcohol problems and to help the handicapped. All these distinctions persisted across income levels as well.

Whites were more likely than those in the other two groups to report that they had -- within the past year -- been asked to do volunteer work or give money but had not done so. Controlling for income does not reduce the distinction appreciably. Of course, one cannot easily tell whether they are asked more frequently, but as a group they are more likely to admit saying "no".

When respondents were asked about various community activities, blacks were most likely to say they had attended a public meeting on school or town affairs. This tendency also held among higher income persons, but among those with lower incomes Hispanics were roughly as active as blacks, and both more so than whites. Hispanics were least likely to report attending a meeting of a club or civic organization. Controlling for income did little to lessen this distinction.

Hispanics were the least likely to favor (though a strong majority did) the notion that fraternal and similar organizations should directly engage in charitable activity. The distinction was more pronounced among higher income respondents than those with relatively lower income. If one moved from the general principle to whether one wanted organizations of this type that one actually was part of to engage in charity, blacks (overall and at each income level) were more likely to favor increased charitable involvement than were either Hispanics or whites.

Blacks as a group were also most likely to label "volunteering time to community service" as a clear obligation of the individual citizen. Among lower income respondents, Hispanics were least endorsing of this notion, among those with higher incomes, they look very much like whites as a group.

Whites were most likely to cite the importance of reporting a crime that one has witnessed. The distinctions among the groups, however, were a good deal clearer among lower income respondents than among those with higher family incomes. A similar pattern overall held when it came to "taking action to help if we hear someone screaming or see them being attacked". Here, income did not make much difference at all.

In evaluation how we are doing as a society in these (potential) civic obligations, whites were less likely than others to say society was doing a "poor" job on crime reporting, or intervening to prevent crime, but more critical about voting levels. Not surprisingly, both blacks and Hispanics were more critical than were whites when evaluating how well society was doing "treating all people equally regardless of race or ethnic background".

Whites as a group are more likely than either blacks or Hispanics to claim they have an overall plan for their giving as opposed to responding to individual appeals. Among all groups, having higher income increases one's tendency to report having a plan, but whites continue about ten points more likely than others so to do even controlling for income level.

Compared to "most people with your income", both whites and blacks (the former a bit more clearly) think they give more on balance than their peers. Hispanics feel they give less. Hispanics are the least likely to think they are relatively generous when one controls for income, but within income levels, blacks feel themselves to be relatively more generous than do whites. It should be noted, however, that among all groups, a large proportion (ranging from three in four to nine in ten) claims not to be paying attention to how they stack up compared to others.

Hispanics are less likely than others to say their volunteer work makes use of at least some of the same skills as their job (blacks are more relatively likely than whites to note overlap rather than identity). Income does not account for this difference.

Whites as a group -- across income levels as well as overall -- were most likely to report that they try repeatedly to give to the same organizations year after year. This goes along with the greater likelihood of this group to say they try to have an overall plan. They are also more likely to say they give weight to how effective a charity is in meeting its stated goals and to say they are well informed about this. Hispanics are less likely than blacks to ascribe importance to this area, but modestly more informed about it.

Interestingly, while they claim to pay relatively a lot of attention to the efficacy of meeting goals, whites as a group (overall and when one controls for income) also say that "how worthy the goal of the organization is" plays an important role in their giving and volunteering decisions. But they also ascribe more importance than do blacks or Hispanics to "how much of the money actually goes for charity as opposed to fundraising or running the organization".

Blacks give the most weight to whether a cause "is recommended by a church, union, or other organization". This distinction is smaller among those with higher incomes, but does not go away.

Within the context that strong majorities in all groups say they prefer anonymity when they give, whites as a group are most unanimous in NOT wanting to be known (or claiming not to).

Blacks are most likely, especially as income goes up, to say that if their contribution were no longer needed for a given cause, they would "find some other way to give the same amount of time or money". While they most emphasized this principle, strong majorities of both whites and Hispanics also endorsed this idea, suggesting a basic agreement that there is much more to charitable activity than simply meeting human needs.

Whites are least likely to say they engage in volunteer activities with family members. This pattern is substantially weaker among relatively higher income respondents, but does not quite go away.

Blacks are most likely (at all levels) to report being active in religious communities, whites least so. They are also most likely to endorse the idea of such activity beyond the boundaries of the congregations. Here, however, whites are in second place, and Hispanics least likely to feel this way. If the focus shifts to one's own situation (as opposed to the abstract) however, support among Hispanics places them closer to blacks.

There was series of questions tapping basic attitudes to charity by ways of agree/disagree statements. These are shown, not only in the tabular form of the appendix, but in graphic form as well. (Entries are the percent taking a "pro-philanthropy" stance among those voicing an opinion, that is, omitting those saying "don't know" and repercentaging.)

These graphics (Charts VI-VII) show both the basic similarity of groups which has been noted, and where there are some differences. Overall, members of all three groups strongly back the idea that no matter what the government does, there will always be important work for charity to do. Almost as strongly, they agree that, on the whole their donations are well used, that charities play an important role in community life, and that if a cause matters to one, there is an obligation to get personally involved as well as to give. There is more dissensus, although still only modest group differences, when it comes to whether most charitable organizations are honest and ethical.

The "average" sentiment is similar on whether or not much of the work now done by charity is really the responsibility of the government (where disagreeing is labeled as the "pro-philanthropy" position.) But here, blacks, and to a lesser extent, Hispanics, voice doubt when compared to whites. Blacks are also less "pro-philanthropic" (or perhaps more "pro-government") when they are asked to imagine the impact on society if we relied more on private philanthropy than on governmental programs. Whites and (almost as much) Hispanics split on whether the impact would be better or worse. Blacks express the strongest doubts.

Income makes some interesting differences. Among lower income respondents (Chart VII), the overall pattern of the groups is similar for most items. When it comes to the two questions relating charity to government, group differences are larger than is typically the case for the other items. But Hispanics are the most optimistic about the impact of greater reliance on charity, with blacks similar to whites. They fall between whites and blacks on the question of government responsibility.

Among the higher income group, blacks and Hispanics are quite similar to one another in terms of government responsibility. Whites are markedly more likely to say that charity is NOT doing work the government should be doing. Whites are the most "pro-philanthropy" when it comes to the impact greater reliance on private efforts would have, blacks the least.

Granted the similarity one sees on the other items, it should be noted that the differing stands one finds for blacks and Hispanics likely relates strongly to attitudes to government as such, and not quite so much to giving and volunteering.

One use of the national survey was to create an index of civic performance which was christened the National Index of Civic Engagement, which summarized a number of items into key dimensions. The Index has been fully discussed elsewhere, notably in the Hudson Institute report noted above, but for our purposes here, the key is that the groups tend to be quite similar as may be seen in the special table, showing overall results and those for income and ethnic-defined groups.

The Index consists of five basic dimensions, two of which have subindices, and each of which is intended to capture one aspect of attitudes relative to philanthropy and its role in society. If every respondent took the most "pro-philanthropy" stance, the Index (and its components) would stand at 100. If everyone took the least pro-philanthropic stance, it would be zero.

The most positive dimension is what is labeled "Giving Climate" which summarizes general attitudes towards voluntarism and giving, some of which were discussed in detail above. Whites score modestly higher on this dimension than do blacks, and Hispanics come third. If one controls for income, one notes that for both whites and blacks, higher income goes with (very modestly) higher scores, but the order of the groups is undisturbed.

The second dimension, "Community Engagement" measures how active individuals are in various community activity including, but not limited to charitable giving and volunteering. This dimension overall is much lower than the first, more attitudinal one, standing less than half as high compared to its theoretical maximum. Overall, blacks are highest (but only modestly so), with whites and Hispanics essentially tied. If one controls for income, one notes that for each group higher income goes with higher involvement. Moreover, group differences are larger within group than they were across them. Among low-income persons, blacks are highest, Hispanics close behind and whites lowest. Among higher income respondents, blacks are again highest, with whites and Hispanics tied.

The third dimension is "Charitable Involvement", composed of two subindices. The first is based on the number of areas respondents reported giving money OR time (or both) and is termed breadth of involvement. Overall, blacks are highest, with whites next and Hispanics in third position. This order also obtains among higher income respondents. Among those with lower income, however, while blacks remain highest, Hispanics fall between them and whites.

The second subindex (intensity of involvement) measures how often those who are involved in an area do so BOTH by giving time and money and would be at its maximum if all those who gave money also gave time and vice versa. This is absolutely lower than the first subindex for every group, usually substantially so. Overall, blacks come first, with Hispanics and whites "tied" some seven points lower. Controlling for income, blacks hold first place in both groups, with Hispanics second, and whites third. Putting the two together, blacks score highest ignoring income and for both groups. Hispanics are slightly ahead of whites among lower income respondents and slightly behind them if income is higher, so that overall whites (who have higher incomes) outscore Hispanics by a single point.

The fourth component, the "Spirit of Voluntarism" also has two subindices. The first looks at the proportion viewing giving time to volunteer work both as an obligation of citizenship and who rate societal performance in this area as excellent or good. Overall, this is the lowest single area by far. Whites, blacks, and Hispanics are within a point or two of one another, and all score extremely low. The second subindex is based on the proportion viewing volunteering as at least as important as the six other areas. This tends to be a good deal higher.

Overall, blacks are clearly in first place here, with whites very slightly lagging Hispanics. The advantage of blacks persists if one controls for income, but the pattern is complicated. For blacks, higher income goes with a slightly lower score on this subindex. For Hispanics, the reverse is true. Higher and lower income whites are virtually identical. The net effect of this is that blacks come in first for both income groups, Hispanics are (narrowly) in last place for lower income respondents, but clearly in second for those with higher incomes. The composite index reflects this. Blacks overall lead in general and for both income groups. Whites and Hispanics switch positions as one moves from low to high income, and overall the former very slightly lag behind the latter.

The final component is termed "Active Citizenship" and is based on the same items used for the fourth component. Here, however, the question is how highly rated are those areas seen as at least somewhat important to citizens' obligations. If all those areas seen as important were rated good or above, the component would hit 100. In general, this shows that individuals see a good deal of room for improvement, since it is only about one fourth as

high as it would be if all important areas were rated at least good. Still, blacks overall outscore both whites and Hispanics by a modest amount. Differences are clearest among lower income respondents, with blacks first, and Hispanics narrowly outscoring whites. The groups are very similar among higher income respondents, with whites essentially tied with blacks and Hispanics lagging a bit.

Combining all five components, blacks (at 43) overall are four points ahead of whites, who in turn are one point ahead of Hispanics. Among lower income respondents, blacks outscore each by six points. Among those with higher incomes, blacks (at 44) outpace whites by four and Hispanics by five.

Of course, it should be pointed out that the overall picture is one of group similarity not sharp difference. In general, attitudinal backing for a vibrant philanthropic sector is found, coupled with criticism about how well the potential is being met. But the general climate across groups is a quite positive one.

## General Social Survey

The General Social Survey has been conducted since 1972, recently every two years, with 1996 being the most recent currently available. It contains a broad selection of items, many of which are repeated across time, that can be used to paint a general survey portrait of the nation. For our present purposes, the GSS's strength is a series of items plumbing membership in a variety of organizations (twelve specific areas, plus a generic "other").

This series has been put some fifteen times on the GSS between 1974 and 1994, the most recently available dataset when this work was conducted. For our purposes, these data can be looked at three ways. First is to combine all years together. Second a set of "early" years (1974, 1975, 1977, 1978) can be examined. A parallel series of later years (1988, 1989, 1990, 1991, 1993, 1994) can also be used, beginning with the same year as the first Independent Sector study used in this project. Most of our attention in this summary will focus on this latter set.

To begin with, most respondents report at least some membership. Overall some 74% of whites belonged to one or more organizations, for the six years in the "later" series. Almost as many blacks (70%) were a part of the membership world. Hispanics as a group lagged a good bit. The comparable percentage among this group was only some 58%.

Compared to the earlier period, whites and Hispanics were essentially stable. Among the former, 72% had belonged to at least one organization in the early period. Among the latter, the figure had been 62%. (While both the "increase" for whites and "decrease" for Hispanics are statistically significant, in substantive terms they mean little, but preserve a large gap between the two groups.

Blacks are the one group with a clear shift from the earlier to the latter period. In the 1970's, 61% of blacks belonged to one or more organizations. The comparable figure for the later period was 70%, with a net shift of 9.8% across the time difference.

This general pattern obtained if one looks beyond the dichotomy (any membership regardless of number) to the breadth of involvement. For instance, in the latter period, 29% of whites belonged to organizations in three or more areas. This compared to 22% of blacks, and 19% of Hispanics. In the 1970's, a similar 29% of whites had memberships in three or more areas, compared to 21% of blacks, and 24% of Hispanics. (Among this group, the proportion claiming membership in any organization is more stable than that saying they belong to groups in three or more areas, consistent with a greater relative degree of specialization in the latter time period), which is especially clear in Chart IX.

In the current period (corresponding to that covered by the Independent Sector studies), increased income goes along with the propensity to belong to at least one organization for all groups. Thus, for whites, the proportion claiming membership increases from 72% among lower income respondents, to 87% among those in the higher group. Corresponding increases for blacks are from 71% to 76%. Hispanics show a jump on the same order of magnitude as whites, from 57% among lower income groups to 72% among those with relatively higher income.

The earlier period -- using an income cutoff \$10,000 lower -- also showed a substantial jump. Then, whites moved from 64% with at least one membership for the lower income group to 81% for higher income. Blacks had an even more substantial increase (from 55% to 80%). Hispanics were on the same magnitude as blacks (from 51% to 76%). This meant that, controlling for income (at least in these broad categories) substantially lessened the ethnic

differences in the earlier period, a "flattening" which was much more pronounced than was the case in the later period.

In both time periods, increased income also went along with broader involvement. For whites, for instance, in the recent period, the proportion with memberships in three or more areas jumped twenty-four points (from 27% to 51%) as one moved from lower to higher income. About the same size increase was seen for Hispanics, who "pass" blacks in terms of breadth of involvement as one moves up the income ladder. The difference was smaller for blacks (22% to 32%) but still real.

In the earlier time period, the magnitude of increase was similar for all three groups, so that blacks and Hispanics had been tied in terms of proportion belonging to groups in three or more areas among lower income respondents and remained so among those with higher incomes.

When it comes to specific areas of membership, there is a good deal of difference depending on the kind of organization one is considering. Among all three (Chart XI, and corresponding tabular material), religion is dominant if one ignores income. The degree of dominance, however, varies across groups. Among whites, the number belong to any religious organization(s) is about half as large as the number belonging to any organization at all (39% compared to 72%). For blacks, the corresponding ratio is more than two to three (49% compared to 70%). For Hispanics it falls back to about one to two (27% compared to 58%).

Among whites, this ratio is essentially stable as one moves from lower to higher income -- that is both religious membership and overall membership increase, the latter twice as fast. Such is not the case for the other groups, however. Thus, while ratio of religious membership to any membership at all was five to seven for lower income blacks, this drops to less than one to two for higher income blacks. Similarly, among Hispanics, the comparable ratio falls from about one to two for low-income respondents, to less than one to three for Hispanics with incomes above the threshold.

Going along with this, the relative position of religion is strong for all groups. But if one compares the frequency with which religion is cited to each of the other specific areas, religion is less clearly dominant among higher income persons. But the groups do not follow the same pattern.

Among low-income groups, religion comes first, followed by unions, sports, and schools. (Sports is relatively less common among Hispanics). But when one shifts to the high-income groups things change. For whites, religion is still first, but it is rivaled by sports, professional organizations, and school-related groups. Among blacks with higher incomes, religion just edges out sports, and unions (and similar groups) actually have pride of place over both. Among higher income Hispanics, religion falls slightly behind service clubs, and on a rough par with professional organizations, and hobbies, just ahead of schools and fraternal organizations. As may be seen in Chart X and the corresponding tables, the position of religious organizations used to be more clearly central in the 1970s than is now the case.

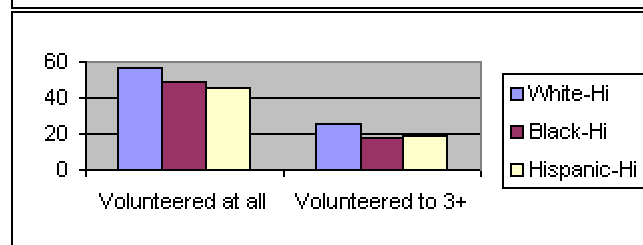
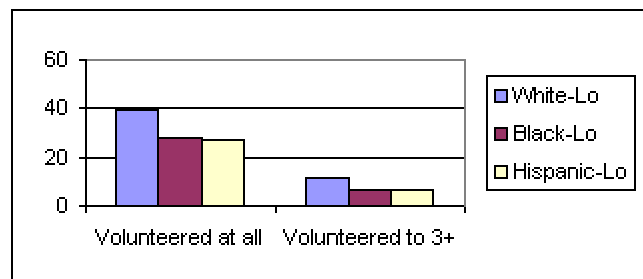
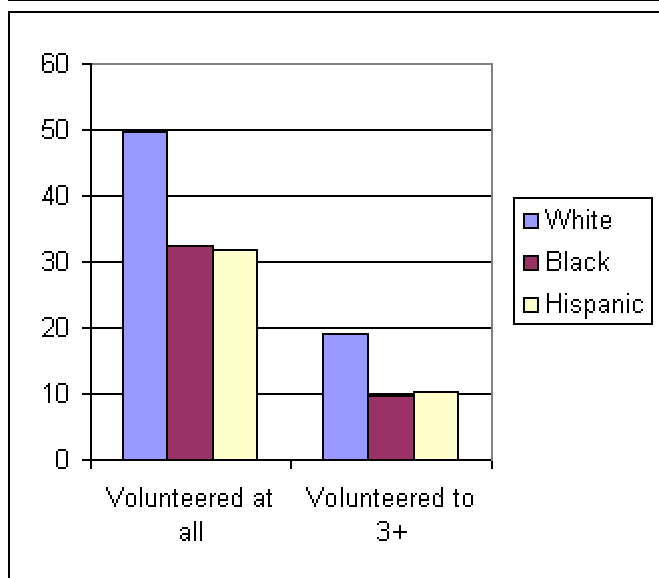
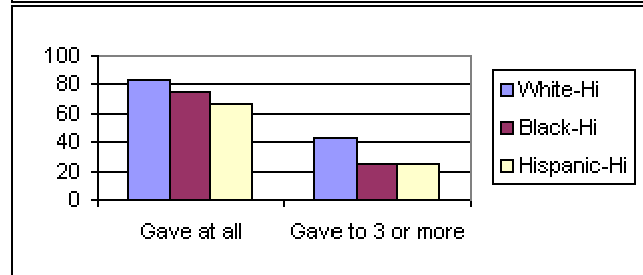
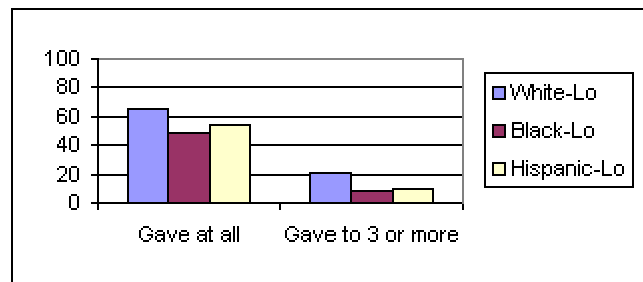
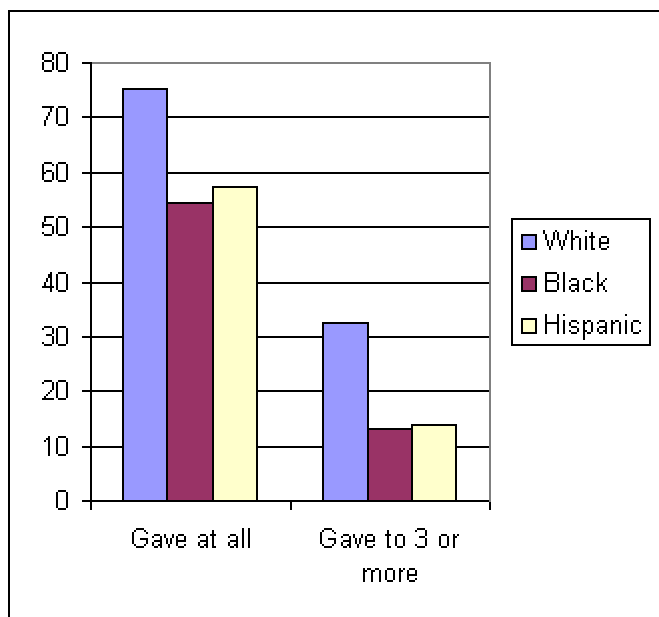
What all this means is that Americans of all three backgrounds have a varied roster of organizations they belong to. Few are completely "isolated" though few are exceptionally active across a variety of areas either. Ethnic differences abound, much more clearly when it comes to specific patterns of memberships than to intensity. Religion commands an important place although it is no longer as dominant as was once the case.

In any event, this sort of activity in voluntary organizations helps to round out a picture of persons from different backgrounds for whom community life extends far beyond governmental activity. As such, it is broadly consistent with what one found in the Independent Sector surveys and the National Survey on Philanthropy.

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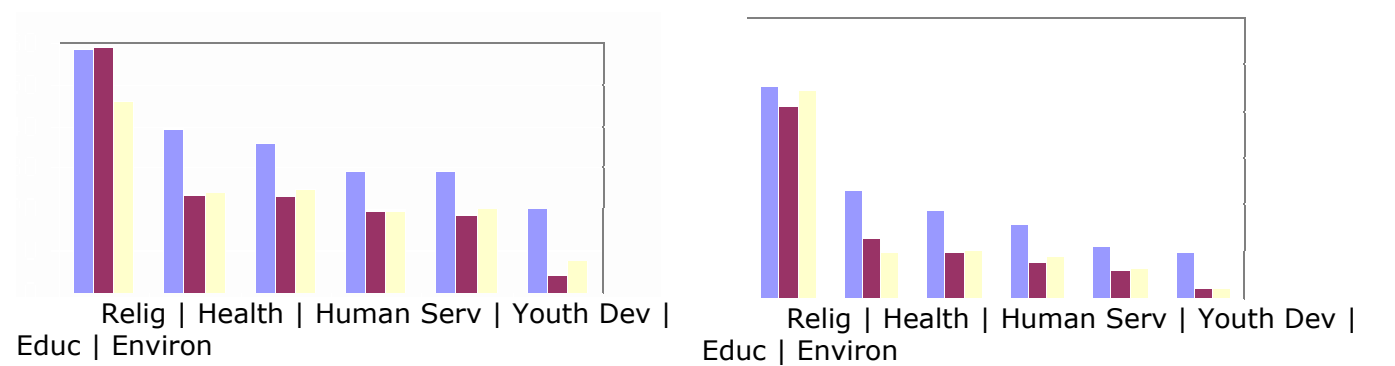
[National Survey on Philanthropy](#)

**Chart I: General Patterns of Giving and Volunteering  
Overall Results and Broken by Income**



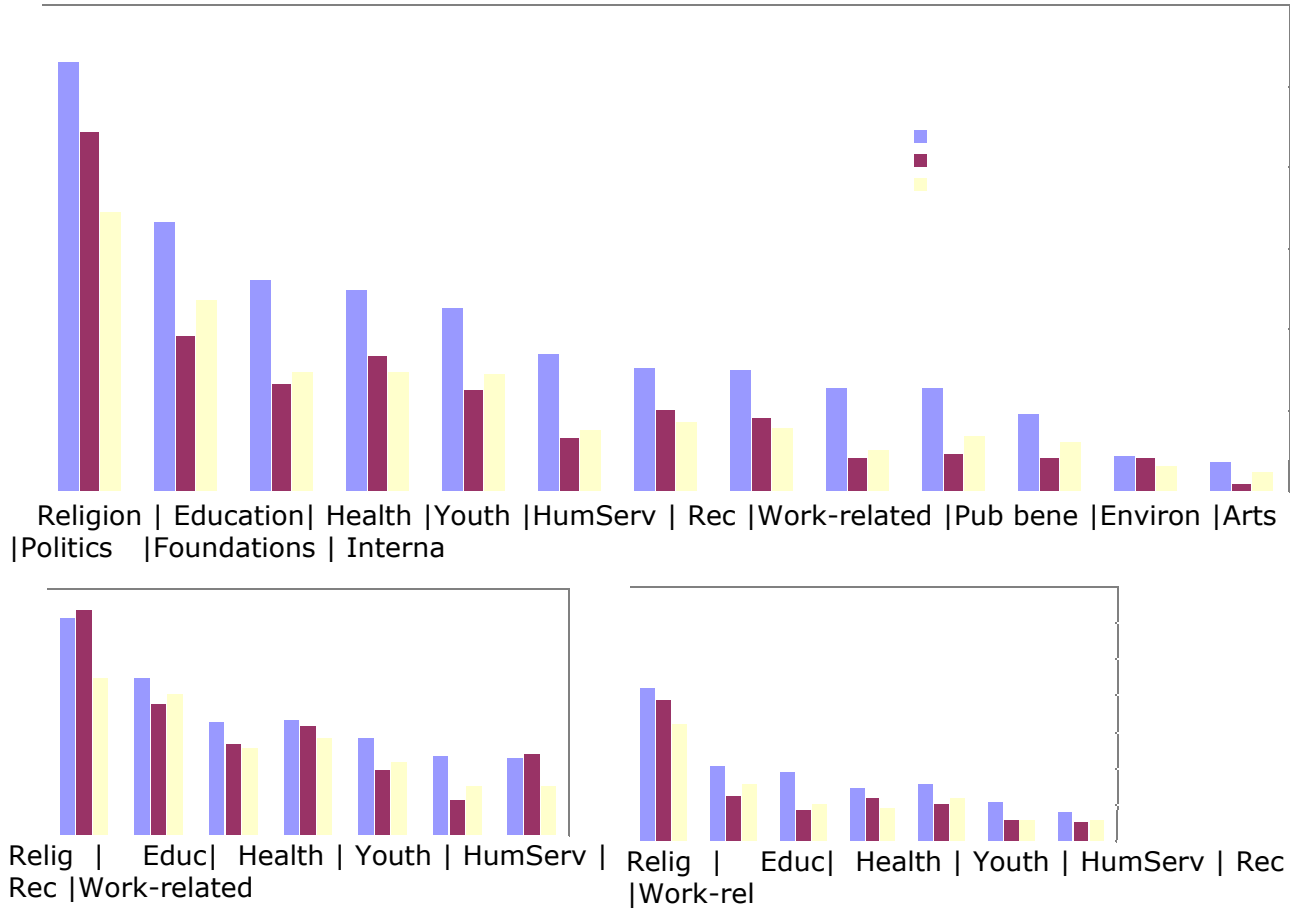
Source: Combined Independent Sector Surveys (1988-1996)

**Chart II: Detailed Patterns of Giving to Individual Areas  
Overall Results and Broken by Income (Common Areas)**



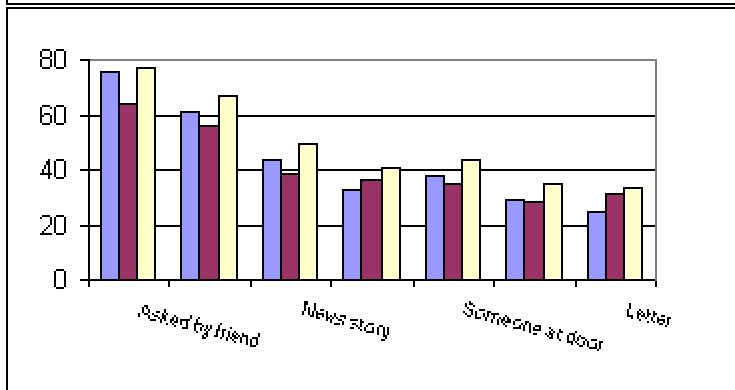
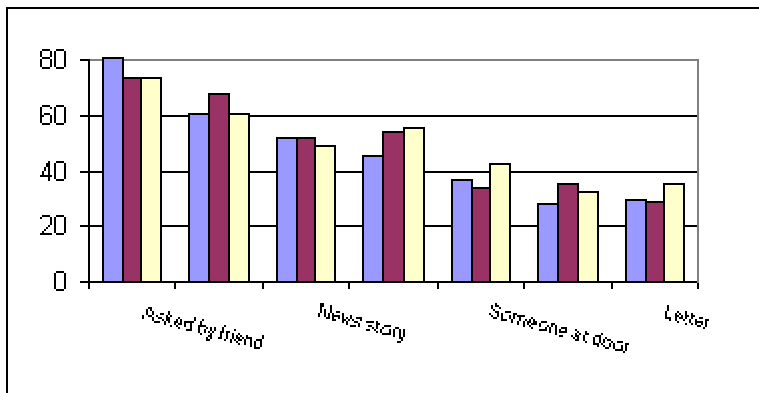
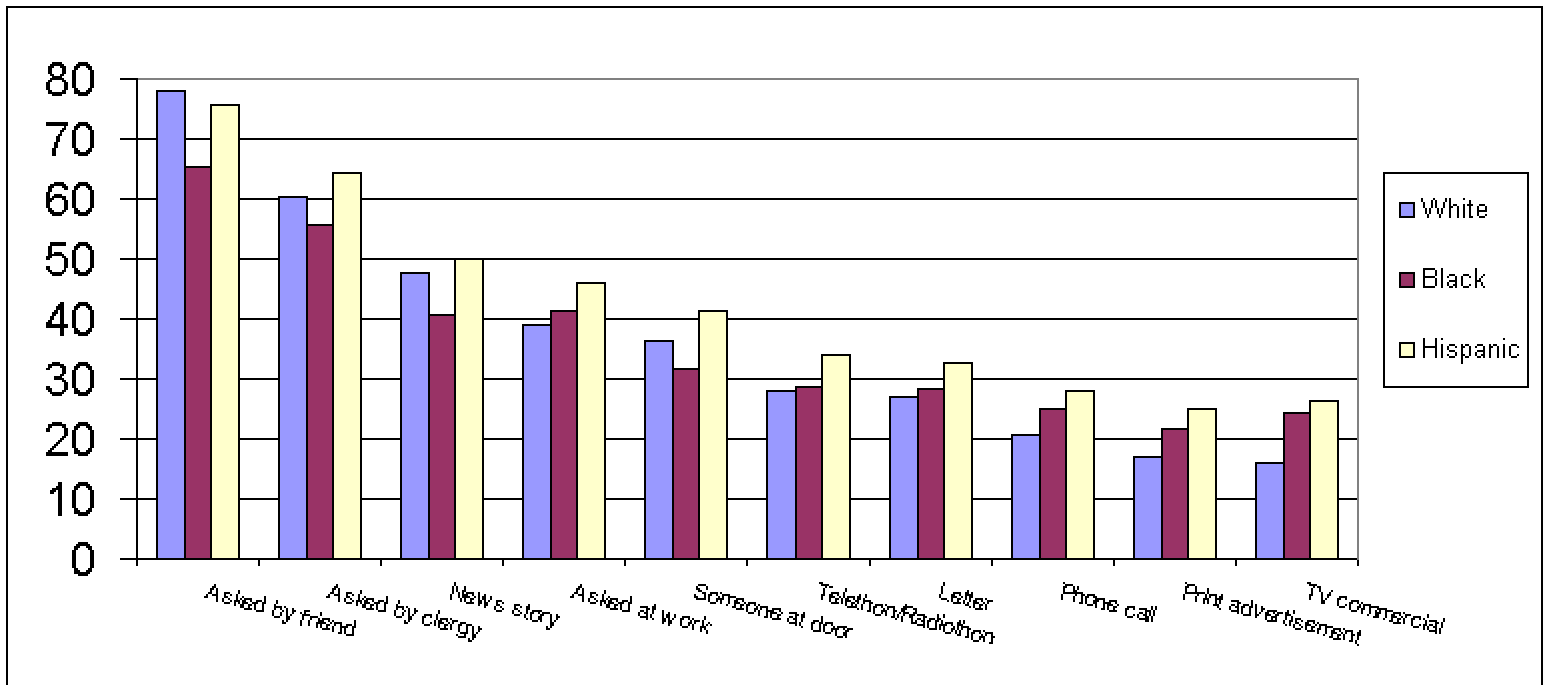
Source: Combined Independent Sector Surveys (1988-1996)

**Chart III Detailed patterns of Volunteering for Specific Areas  
Overall Results and Broken by Income (Common Areas)**



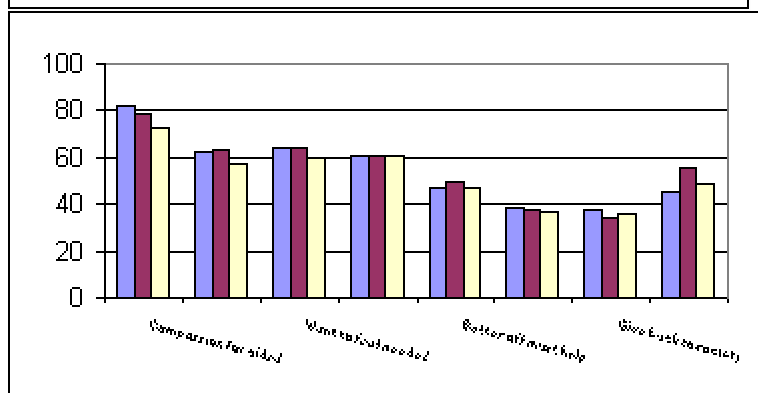
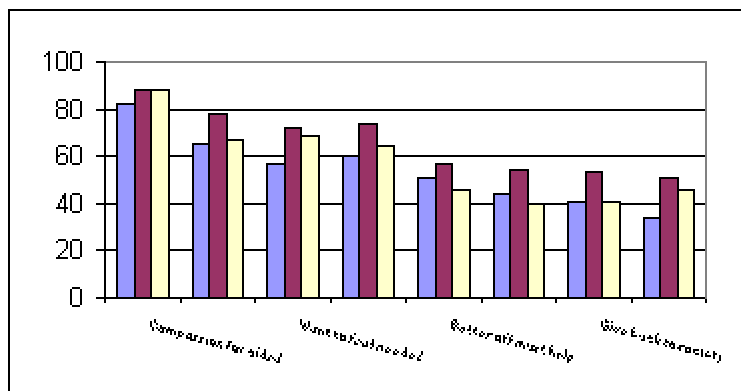
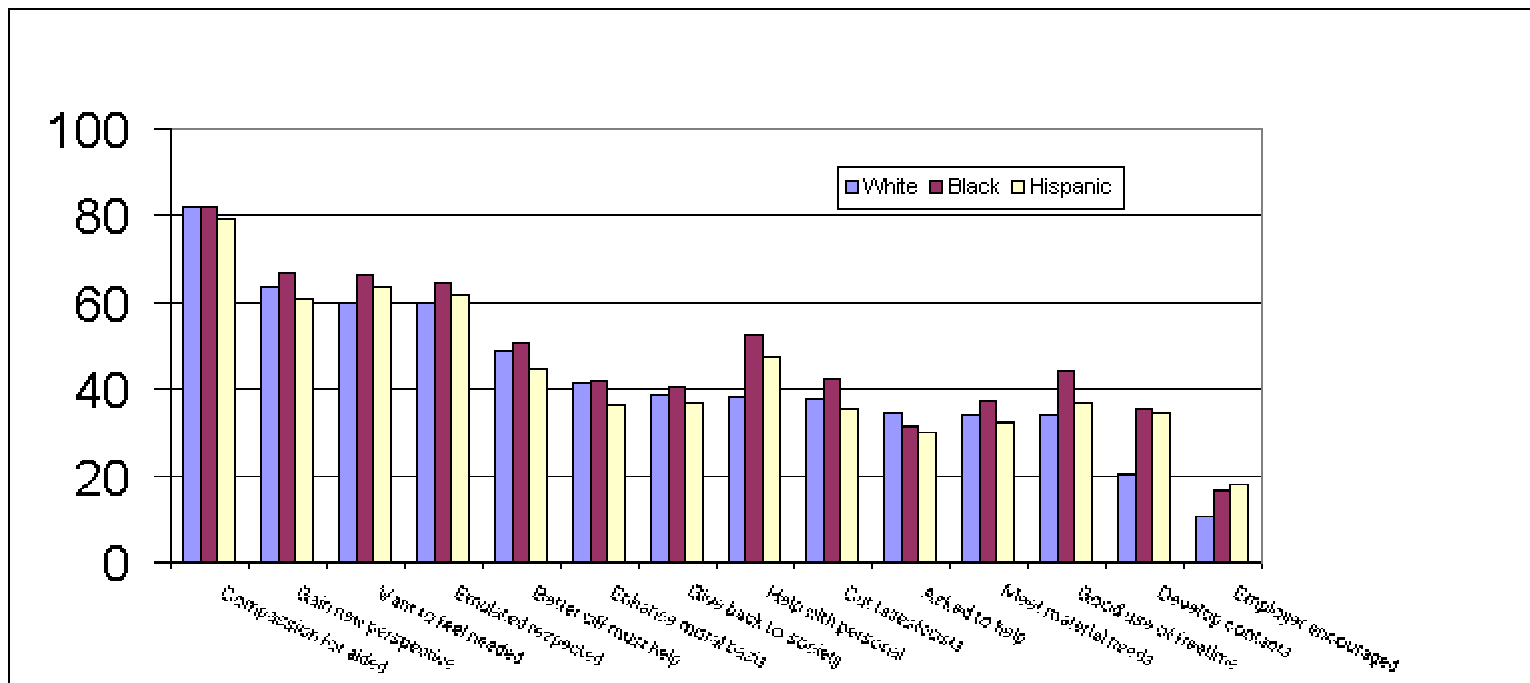


**Chart IV: Strength of Appeals Somewhat Important or More  
Overall Results and Broken by Income for Highest Rated Appeals**



Source: Combined Independent Sector Surveys (1988-1996)

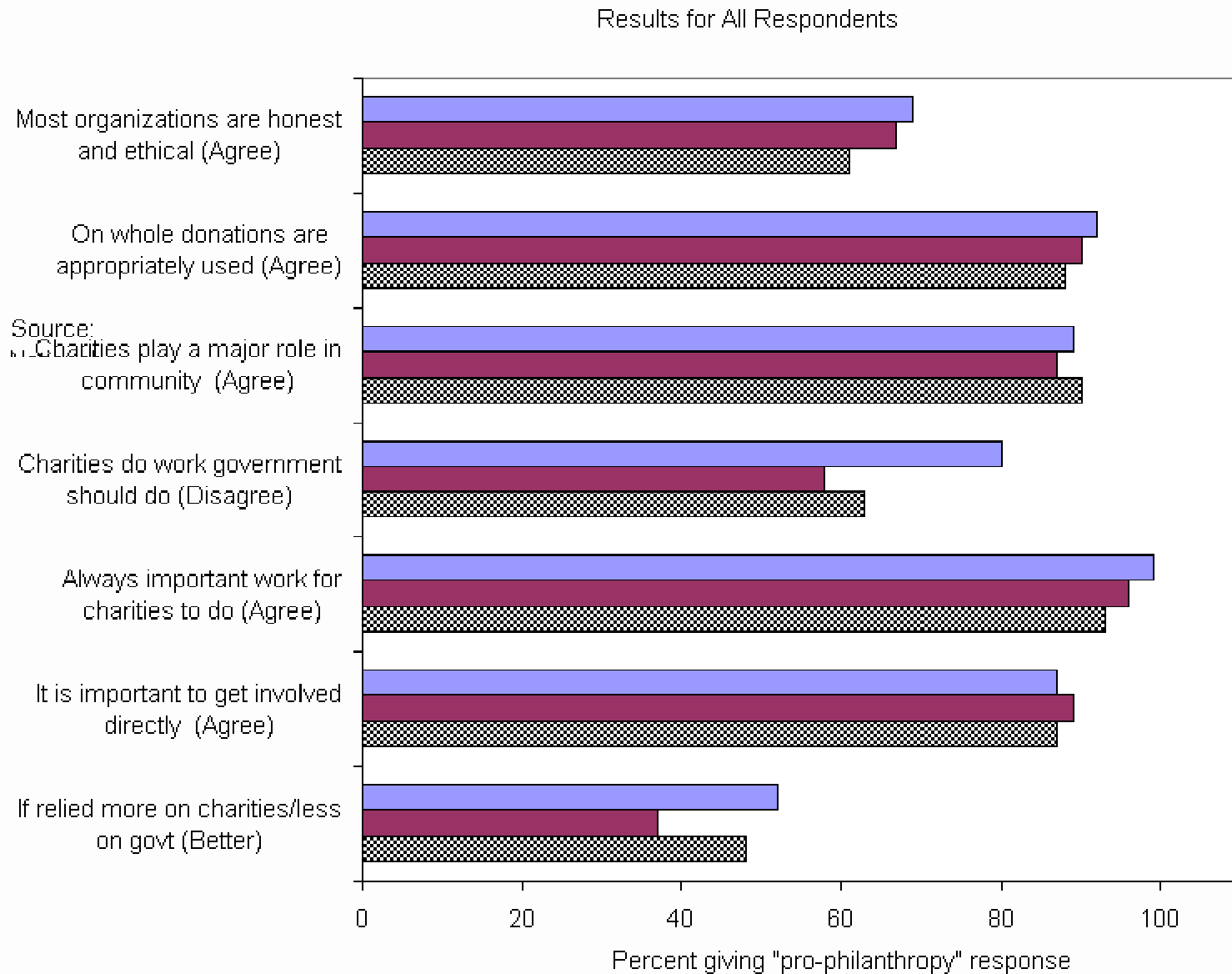
**Chart V Reasons for Involvement (Somewhat Important or Major Goal)  
Overall Results and Broken by Income for most Common  
Motives**



Upper: Compassion for aided | Gain new perspective | Want to Feel needed | Emulated respected | Better off must help | Enhance moral basis | Give back to society | Help with personal | Cut taxes/costs | Asked to help | Meet material needs | Good use of free time | Develop contacts | Employer encouraged  
 Lower: Compassion for aided | Gain new perspective | Want to Feel needed | Emulated respected | Better off must help | Enhance moral basis | Give back to society | Help with personal

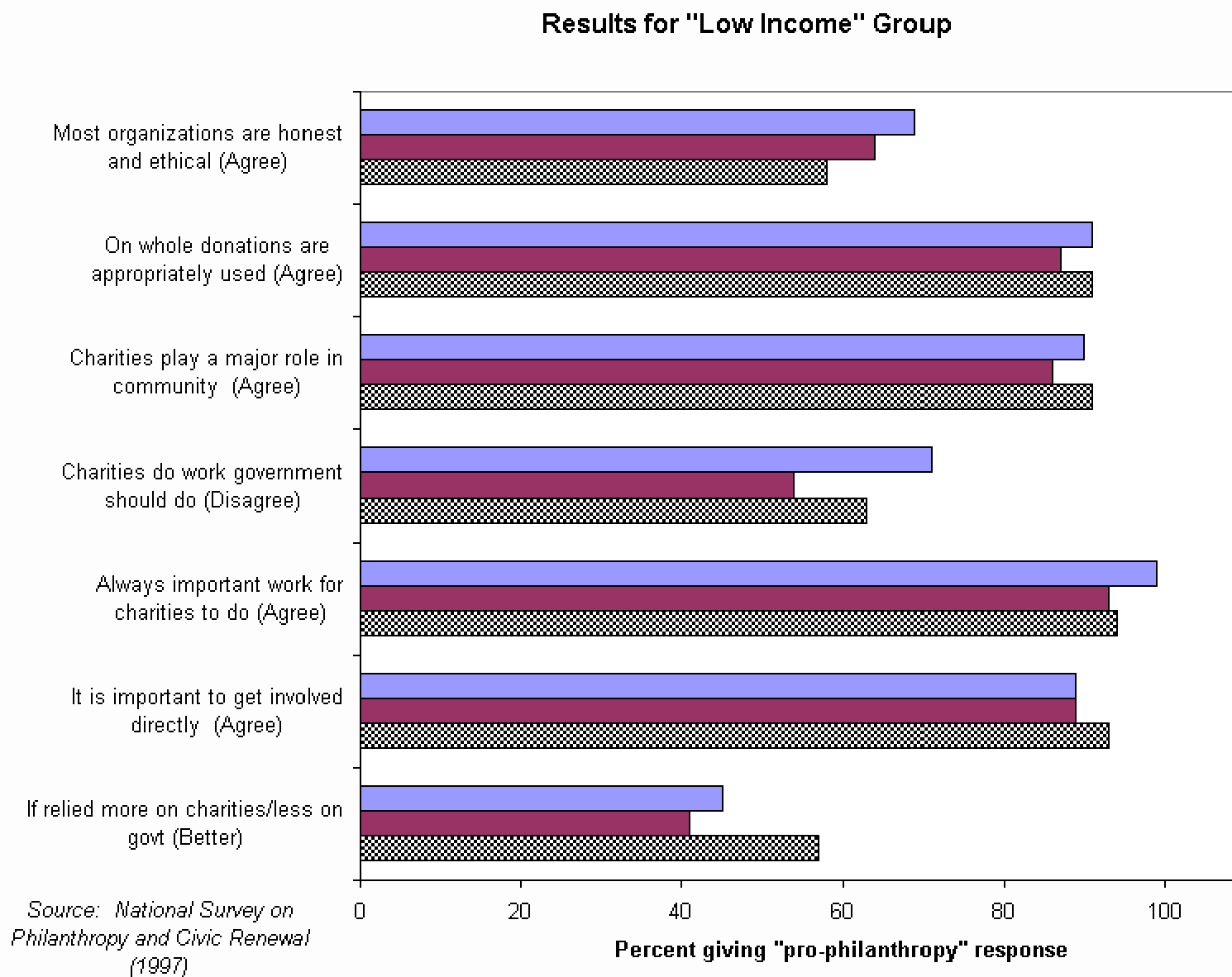
Source: Combined Independent Sector Surveys (1988-1996)

**Chart VI**  
Results for All Respondents  
Percent giving "pro-philanthropy" response



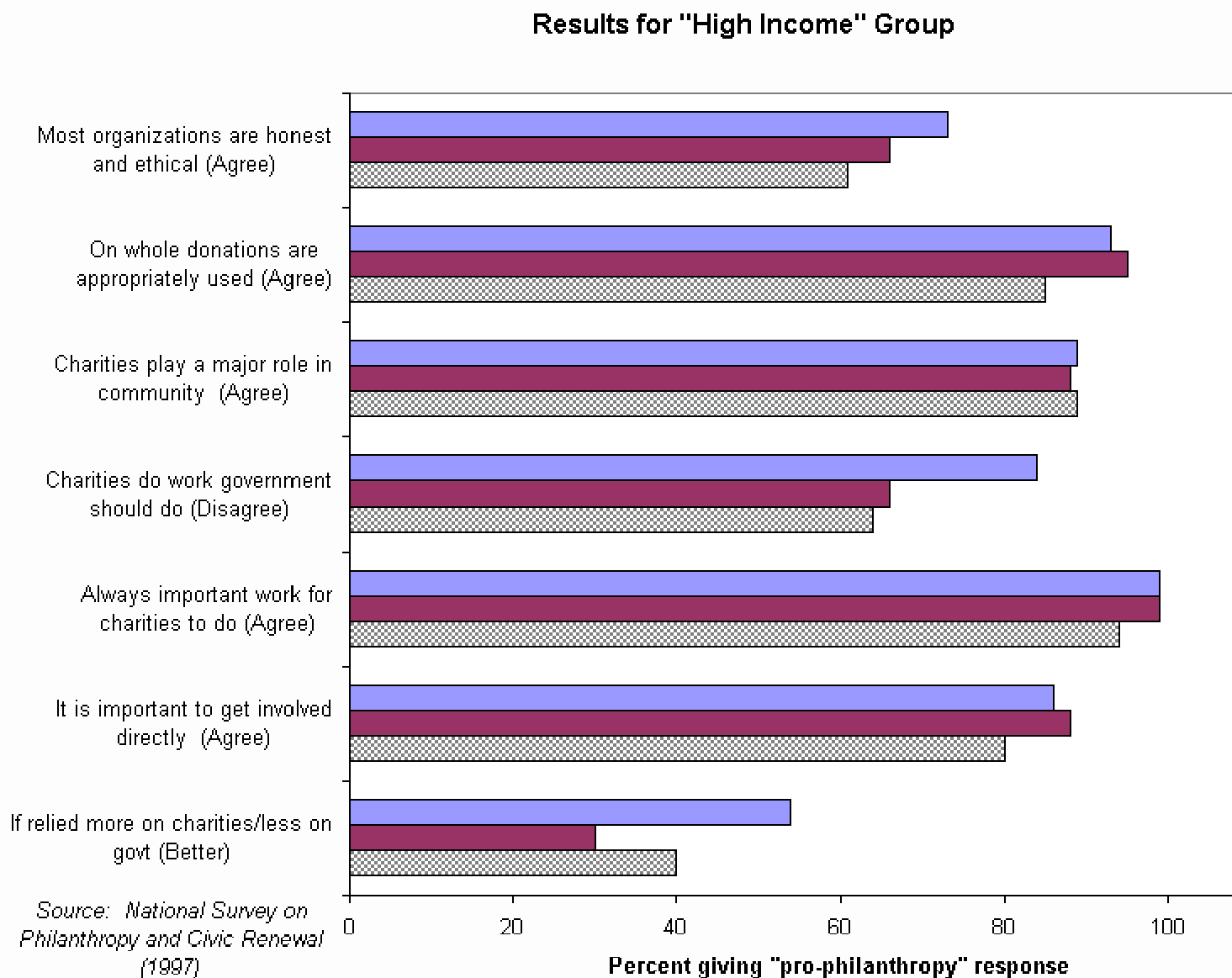
Source: National Survey on Philanthropy and Civic Renewal (1997)

**Chart VII**  
Results for "Low-Income" Group Percent giving "pro-philanthropy" response



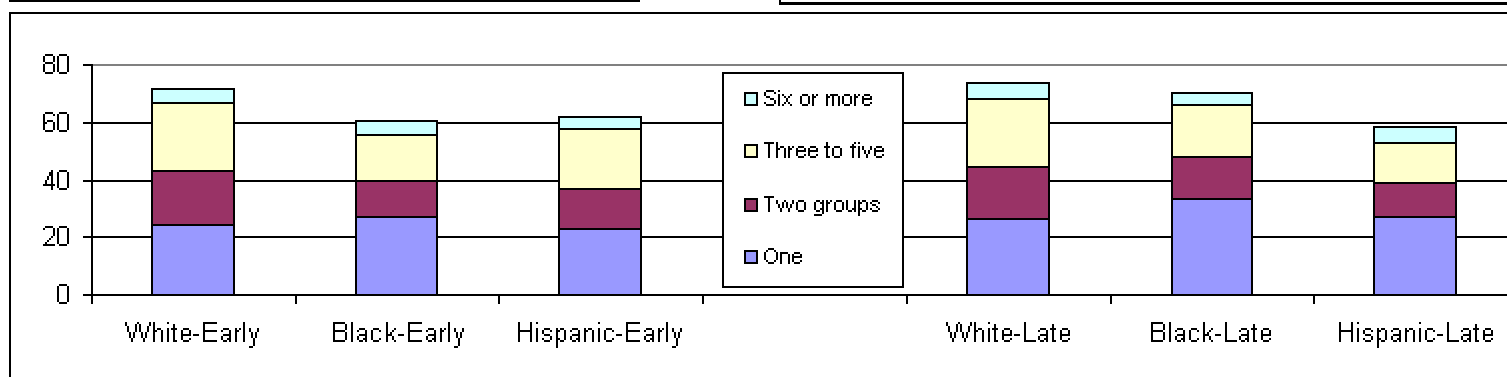
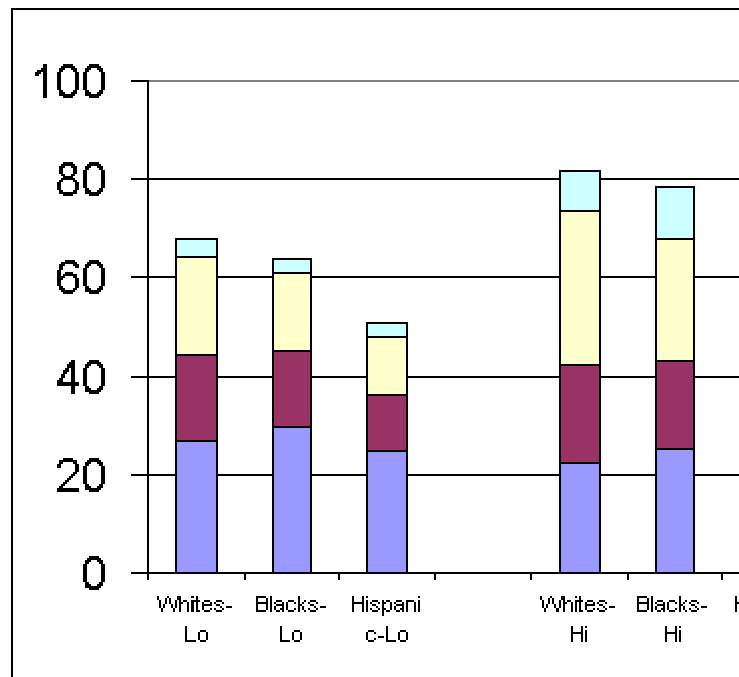
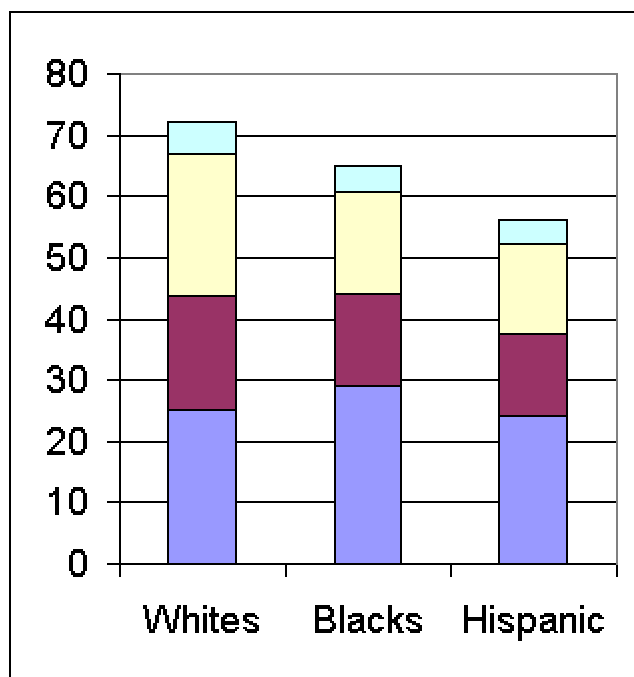
Source: National Survey on Philanthropy and Civic Renewal (1997)

**Chart VIII**  
**Results for "High Income" Group**  
**Percent giving "pro-philanthropy" response**



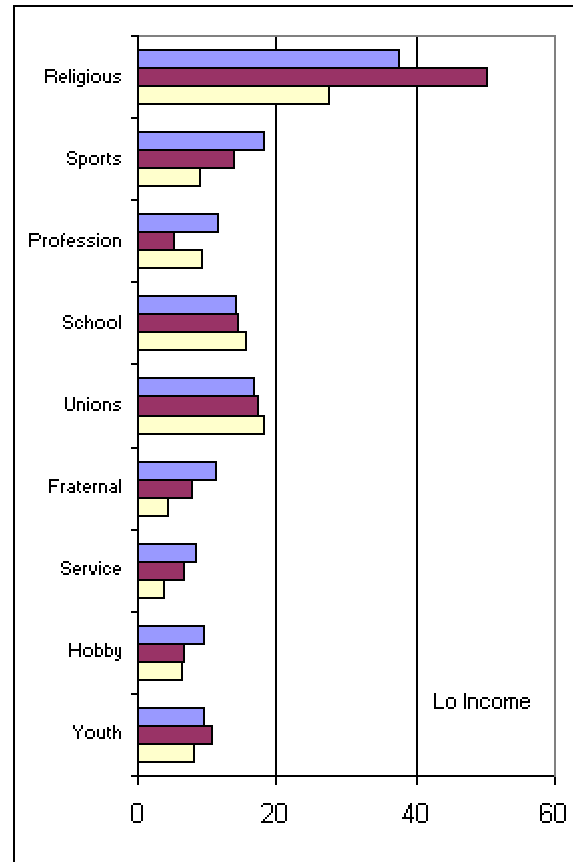
Source: National Survey on Philanthropy and Civic Renewal (1997)

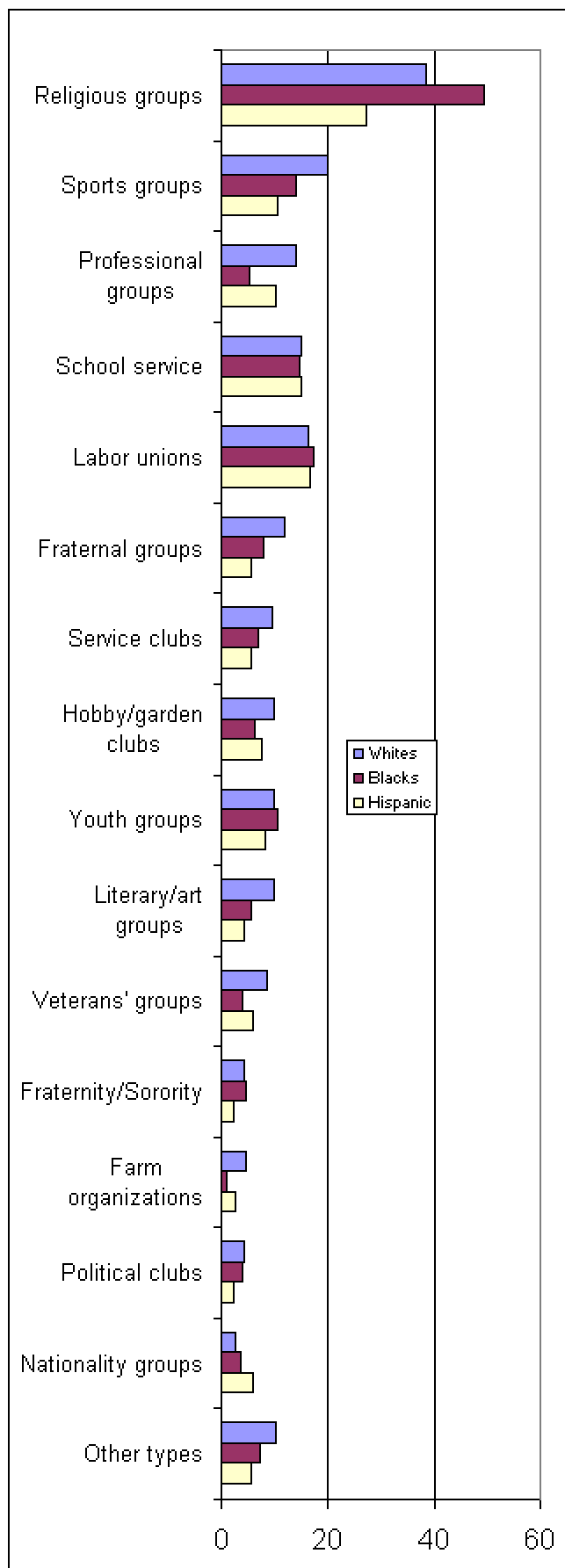
**Chart IX**  
**Intensity of Membership (No. of Groups Reported)**  
**Overall Results (all times) Broken by Income and Earlier/Later**  
**Waves**



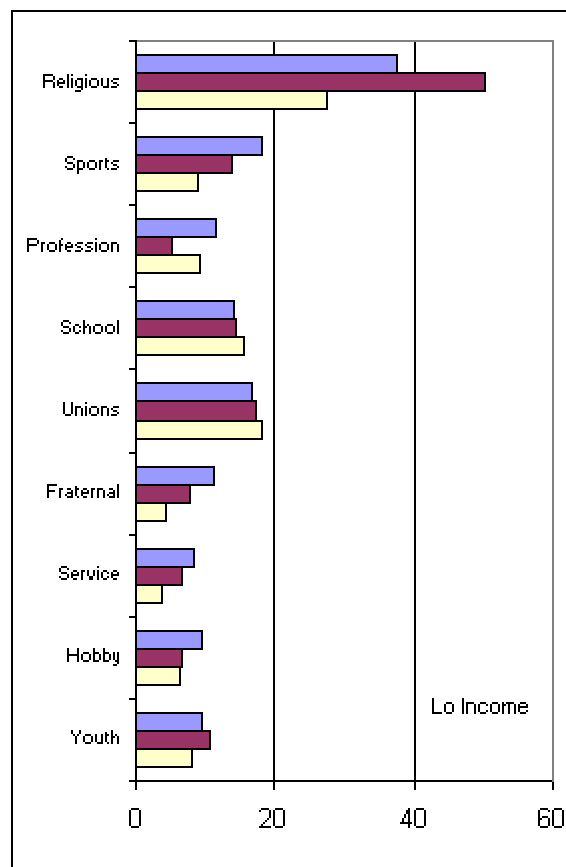
Source: GSS (1974-1994)  
**Early is 1974-1978; late is 1988-1994.**

**Chart X**  
**Combined Results from GSS waves 1974-1978**



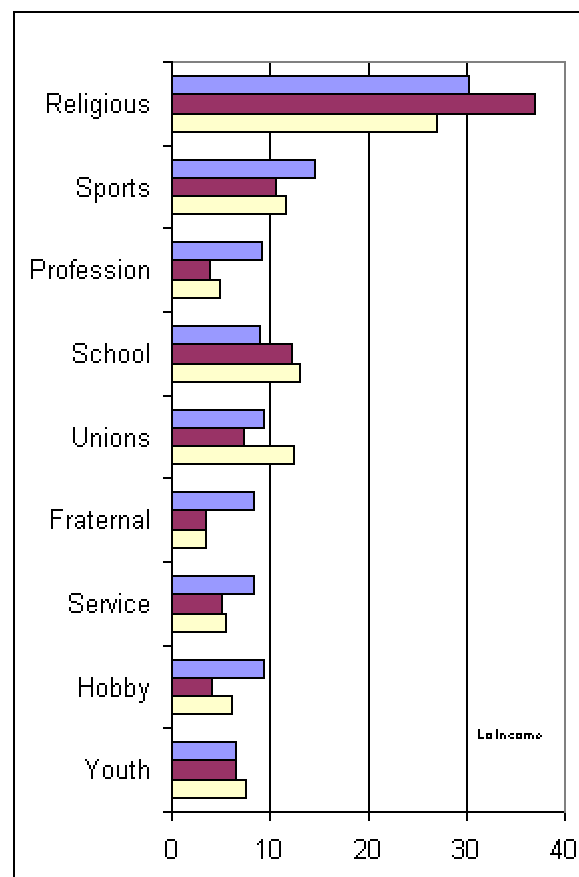


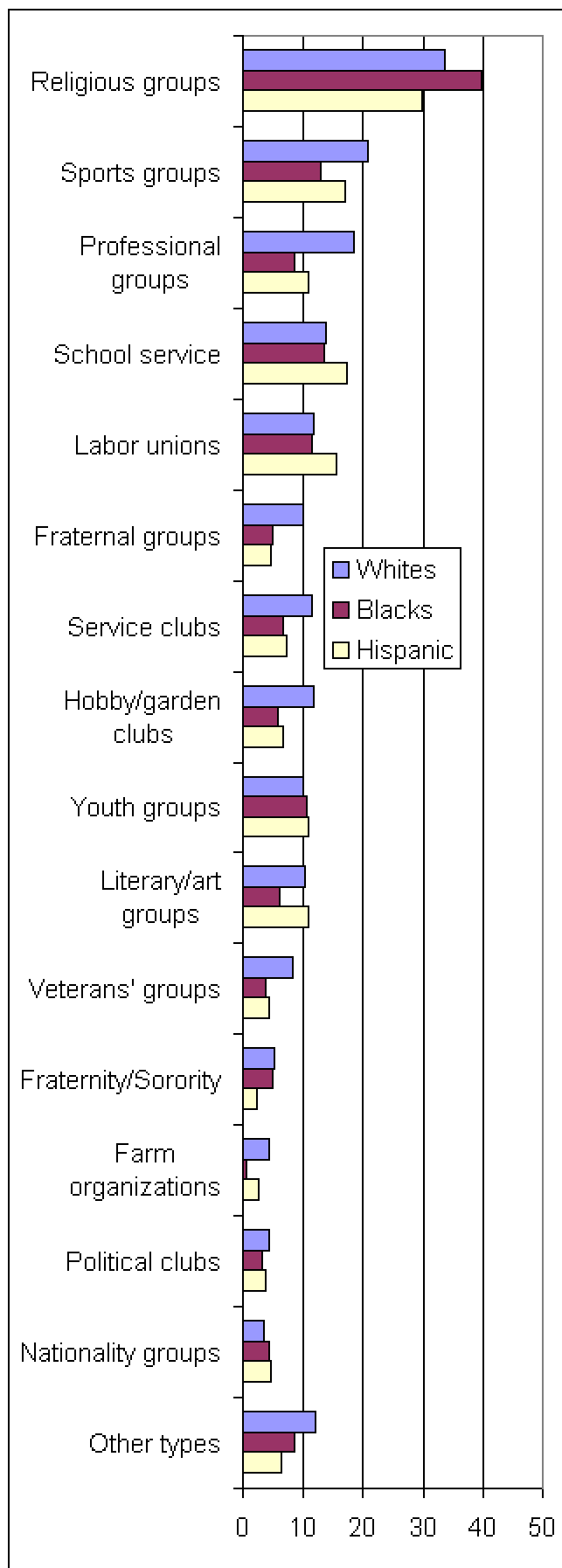
Source: Combined results from GSS waves 1974-1978



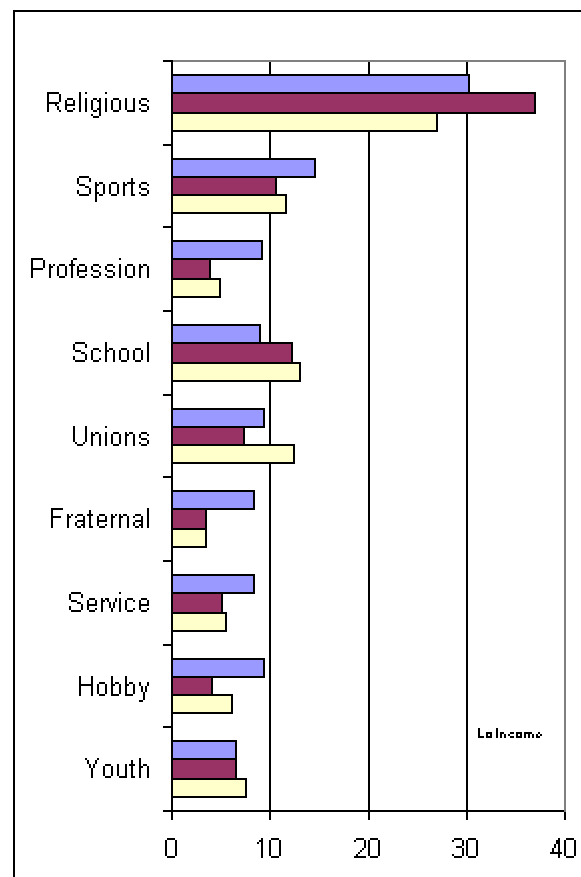


**Chart XI**  
**Combined Results from GSS waves 1988-1994**





Source: Combined results from GSS waves 1988-1994



**Patterns of Contributions (Percent Making Gift)**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Gave at all</b>	75.20	54.40	57.37
<b>Gave to 3 or more</b>	32.65	13.27	14.04
<b>Health</b>	31.82	14.86	14.73
<b>Education</b>	20.58	9.6	10.81
<b>Religious</b>	52.70	44.49	43.78
<b>Human services</b>	27.99	13.33	14.79
<b>Environment</b>	14.91	2.54	4.04
<b>Public benefit</b>	11.37	4.16	6.27
<b>Recreation</b>	5.59	1.56	2.60
<b>Arts culture</b>	10.33	2.61	4.26
<b>Youth development</b>	22.54	11.05	11.50
<b>Foundations</b>	6.19	3.29	4.31
<b>International</b>	3.98	0.87	2.17

*Entries are percents of each group falling into category*

*Source: Five combined Independent Sector surveys from 1988-1996*

**Patterns of Contributions (Part II)**  
**Income up to \$30K    Income above \$30K**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>		<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Gave at all</b>	65.45	48.48	54.20		83.84	74.96	67.13
<b>Gave to 3 or more</b>	20.51	8.97	9.14		43.61	25.40	25.52
<b>Health</b>	23.00	12.70	9.97		39.74	23.20	23.66
<b>Education</b>	11.25	6.21	6.31		29.12	18.45	20.16
<b>Religious</b>	45.55	41.07	44.71		58.48	59.19	45.99
<b>Human services</b>	18.94	9.82	10.20		36.28	22.97	24.81
<b>Environment</b>	9.78	2.01	2.31		19.91	4.29	7.78
<b>Public benefit</b>	7.60	2.27	4.32		14.67	8.75	11.59
<b>Recreation</b>	2.51	0.93	1.51		7.91	3.38	5.30
<b>Arts culture</b>	5.03	1.09	2.67		15.05	5.91	8.14
<b>Youth development</b>	15.66	7.65	9.15		28.92	19.50	19.31
<b>Foundations</b>	3.75	1.67	3.09		7.98	7.02	8.05
<b>International</b>	2.52	0.42	1.44		5.34	1.70	4.00

*Entries are percents of each group falling into category*  
*Source: Five combined Independent Sector surveys from 1988-1996*

**Patterns of Voluntarism (Percent Giving Time)**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Volunteered at all</b>	49.72	32.44	31.83
<b>Vol. To 3 or more</b>	19.01	9.72	10.25
<b>Vol. Health</b>	13.07	6.68	7.41
<b>Vol. Education</b>	16.69	9.60	11.84
<b>Vol. Religion</b>	26.53	22.18	17.24
<b>Vol. Human service</b>	11.39	6.30	7.32
<b>Vol. Environment</b>	6.41	2.06	2.63
<b>Vol. Public benefit</b>	7.54	4.59	4.01
<b>Vol. Recreation</b>	8.47	3.31	3.88
<b>Vol. Arts</b>	6.40	2.39	3.41
<b>Vol. Work-related</b>	7.69	5.1	4.29
<b>Vol. Politics</b>	4.78	2.13	3.14
<b>Vol. Youth</b>	12.45	8.40	7.43
<b>Vol. Foundations</b>	2.17	2.07	1.65
<b>Vol. International</b>	1.86	0.53	1.19

*Entries are percents of each group falling into category*

*Source: Five combined Independent Sector surveys from 1988-1996*

**Patterns of Voluntarism (Percent Giving Time) Part II**  
**Income up to \$30K    Income above \$30K**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>		<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Volunteered at all</b>	39.36	28.07	27.24		57.14	48.39	45.14
<b>Vol. to 3 or more</b>	11.26	6.96	6.92		26.10	18.30	18.67
<b>Vol. Health</b>	9.56	4.37	5.23		16.12	13.12	12.56
<b>Vol. Education</b>	10.38	6.46	8.09		22.46	18.92	20.20
<b>Vol. Religion</b>	21.26	19.64	16.14		31.04	32.26	22.60
<b>Vol. Human service</b>	8.03	5.26	6.06		14.07	9.48	10.52
<b>Vol. Environment</b>	4.52	1.97	1.42		8.14	2.79	5.14
<b>Vol. Public benefit</b>	5.27	2.75	3.43		9.79	9.48	5.90
<b>Vol. Recreation</b>	5.61	3.02	3.09		11.31	5.19	6.99
<b>Vol. Arts</b>	4.17	1.50	1.44		8.36	4.85	8.40
<b>Vol. Work-related</b>	4.00	2.62	3.10		11.23	11.57	7.15
<b>Vol. Politics</b>	3.15	1.24	2.47		5.99	4.39	4.58
<b>Vol. Youth</b>	7.49	6.02	4.60		16.63	15.57	14.05
<b>Vol. Foundations</b>	1.54	1.59	1.05		2.59	3.54	2.51
<b>Vol. International</b>	1.19	0.46	0.38		2.44	0.77	3.31

*Entries are percents of each group falling into category*

*Source: Five combined Independent Sector surveys from 1988-1996*

### Rating of Appeal as at Least Somewhat Important

	White	Black	Hispanic
<b>Letter</b>	27.05	28.28	32.67
<b>Phone call</b>	20.79	24.89	28.11
<b>Someone at door</b>	36.20	31.83	41.38
<b>Asked at work</b>	38.90	41.37	45.97
<b>Asked by friend</b>	78.15	65.40	75.75
<b>TV commercial</b>	15.94	24.41	26.19
<b>Print advertisement</b>	17.01	21.76	25.04
<b>News story</b>	47.66	40.61	50.06
<b>Telethon/Radiothon</b>	27.91	28.65	33.84
<b>Asked by clergy</b>	60.48	55.64	64.40

*Entries are percents of each group falling into category*

*Source: Five combined Independent Sector surveys from 1988-1996*

*Source: Five combined Independent Sector surveys from 1988-1996*

**Rating of Appeal as at Least Somewhat Important  
(Part II)  
Income up to \$30K    Income above \$30K**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>		<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Letter</b>	24.67	31.39	33.35		29.40	28.68	35.31
<b>Phone call</b>	18.56	26.74	28.94		23.05	29.37	30.54
<b>Someone at door</b>	37.93	34.92	43.31		36.78	33.55	42.22
<b>Asked at work</b>	32.46	36.69	40.63		45.26	54.0	55.41
<b>Asked by friend</b>	75.78	64.15	76.77		80.80	73.21	73.39
<b>TV commercial</b>	16.06	27.08	29.30		16.73	25.64	23.68
<b>Print advertisement</b>	13.84	21.23	23.81		19.46	25.58	25.57
<b>News story</b>	43.42	38.36	49.68		51.61	51.6	49.23
<b>Telethon/Radiothon</b>	29.35	28.48	34.94		28.18	35.5	32.24
<b>Asked by clergy</b>	60.90	56.15	67.10		60.66	67.91	60.62

*Entries are percents of each group falling into category*

*Source: Five combined Independent Sector surveys from 1988-1996*



**Reasons for Involvement  
(Somewhat Important/Major Goal)**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Want to feel needed</b>	59.86	66.18	63.82
<b>Compassion for aided</b>	81.88	81.90	79.31
<b>Develop contacts</b>	20.19	35.28	34.34
<b>Emulated respected</b>	59.69	64.63	61.69
<b>Gain new perspective</b>	63.70	66.78	60.65
<b>Help with personal</b>	38.02	52.47	47.68
<b>Meet material needs</b>	34.31	37.38	32.04
<b>Asked to Help</b>	34.70	31.47	29.78
<b>Give back to society</b>	38.80	40.47	6.88
<b>Cut taxes/costs</b>	37.76	42.54	35.69
<b>Employer encouraged</b>	10.41	16.7	17.92
<b>Enhance moral basis</b>	41.64	41.9	36.19
<b>Better off must help</b>	48.95	50.89	44.85
<b>Good use of freetime</b>	33.89	44.24	37.04

*Entries are percents of each group falling into category  
Source: Five combined Independent Sector surveys from 1988-1996*

**Reasons for Involvement (Somewhat Important/Major Goal)**  
**Income up to \$30K    Income above \$30K**

	<b>White</b>	<b>Black</b>	<b>Hispanic</b>		<b>White</b>	<b>Black</b>	<b>Hispanic</b>
<b>Want to feel needed</b>	64.08	64.15	59.45		57.09	71.74	68.66
<b>Compassion for aided</b>	82.30	78.87	72.55		81.86	87.83	88.06
<b>Develop contacts</b>	19.62	36.23	32.74		20.72	34.17	34.91
<b>Emulated respected</b>	60.50	61.09	60.72		60.01	73.96	64.43
<b>Gain new perspective</b>	62.06	62.86	57.15		65.58	78.28	67.30
<b>Help with personal</b>	45.08	55.54	49.13		33.54	51.10	45.97
<b>Meet Material needs</b>	36.59	34.94	34.88		33.43	43.79	29.77
<b>Asked to Help</b>	32.18	31.45	27.13		37.75	35.49	35.29
<b>Give back to society</b>	37.25	34.24	35.62		40.33	53.63	41.08
<b>Cut taxes/costs</b>	43.07	40.18	37.91		35.70	51.18	32.64
<b>Employer encouraged</b>	9.99	16.69	15.31		10.69	20.44	22.51
<b>Enhance moral basis</b>	38.44	37.30	36.78		44.49	54.48	40.01
<b>Better off must help</b>	47.03	49.99	46.90		50.65	56.40	46.15
<b>Good use of freetime</b>	37.46	41.66	35.75		31.89	52.29	39.75

*Entries are percents of each group falling into category*  
*Source: Five combined Independent Sector surveys from 1988-1996*

**Patterns of Membership**  
(GSS '74,'75,'77,'78,'80,'83,'84,'86-'91,'93,'94)

	<b>Whites</b>	<b>Blacks</b>	<b>Hispanic</b>
<b>Member of any</b>	72.2	65.0	56.3
<b>One group</b>	25.2	29.1	24.3
<b>Two groups</b>	18.4	14.9	13.2
<b>Three to five</b>	23.3	16.6	14.7
<b>Six or more</b>	5.2	4.4	4.1
<b>Fraternal groups</b>	10.9	6.1	4.3
<b>Service clubs</b>	10.7	6.7	5.4
<b>Veterans' groups</b>	7.9	4.1	4.6
<b>Political clubs</b>	4.3	3.7	3.3
<b>Labor unions</b>	13.6	14.7	14.2
<b>Sports groups</b>	20.7	13.1	15.2
<b>Youth groups</b>	9.7	10.5	8.6
<b>School service</b>	13.7	13.4	14.7
<b>Hobby/garden clubs</b>	10.3	5.8	7.2
<b>Fraternity/Sorority</b>	5.0	4.8	2.3
<b>Nationality groups</b>	2.9	4.5	4.6
<b>Farm organizations</b>	4.5	.8	2.4
<b>Literary/art groups</b>	9.7	5.7	6.9
<b>Professional groups</b>	16.2	7.2	8.1
<b>Religious groups</b>	35.3	44.0	26.6
<b>Other types</b>	11.2	7.5	6.7

*Entries are percents of each group reporting membership*  
*Source: General Social Survey (combined for years indicated)*

**Patterns of Membership**  
**(GSS '74,'75,'77,'78,'80,'83,'84,'86-'91,'93,'94)**

	LOWER FAMILY INCOME			HIGHER FAMILY INCOME		
	Whites	Blacks	Hispanic	Whites	Blacks	Hispanic
<b>Member of any</b>	68.0	64.0	50.8	81.8	78.6	72.3
<b>One</b>	26.7	29.8	25.0	22.3	25.1	21.9
<b>Two groups</b>	17.7	15.3	11.2	20.1	17.9	19.6
<b>Three to five</b>	19.7	15.7	11.6	31.3	25.0	23.2
<b>Six or more</b>	3.9	3.1	3.0	8.1	10.5	7.6
<b>Fraternal groups</b>	9.7	5.5	3.4	13.3	9.2	6.8
<b>Service clubs</b>	8.3	5.9	3.7	15.1	10.5	11.0
<b>Veterans' groups</b>	7.9	3.6	4.4	8.1	6.8	5.4
<b>Political clubs</b>	3.5	3.1	2.6	6.1	6.4	5.2
<b>Labor unions</b>	13.4	12.9	12.8	15.3	27.3	19.5
<b>Sports groups</b>	17.1	12.1	12.0	29.1	22.7	23.8
<b>Youth groups</b>	8.1	9.3	6.3	13.2	19.5	14.9
<b>School service</b>	11.4	13.0	12.7	18.9	18.2	21.5
<b>Hobby/garden clubs</b>	8.9	5.5	5.8	13.0	8.2	11.7
<b>Fraternity/Sorority</b>	3.7	3.7	1.0	8.0	9.1	5.3
<b>Nationality groups</b>	2.5	3.5	3.0	3.6	10.2	8.5
<b>Farm organizations</b>	4.4	.7	1.6	4.9	1.4	4.5
<b>Literary/art groups</b>	8.4	5.2	5.3	12.6	9.2	10.9
<b>Professional groups</b>	10.6	4.8	5.3	27.7	19.4	17.0
<b>Religious groups</b>	34.1	44.7	25.0	37.6	46.5	31.1
<b>Other types</b>	10.3	7.4	5.8	12.7	8.5	8.3

*Entries are percents of each group reporting membership*  
*Source: General Social Survey (combined for years indicated)*

**Patterns of Membership (GSS '88-'91,'93,'94)**

	<b>Whites</b>	<b>Blacks</b>	<b>Hispanic</b>
<b>Member of any</b>	73.6	70.3	58.1
<b>One</b>	26.4	33.4	27.4
<b>Two groups</b>	18.2	14.9	11.6
<b>Three to five</b>	23.9	17.6	14.0
<b>Six or more</b>	5.1	4.4	5.1
<b>Fraternal groups</b>	11.9	8.0	5.6
<b>Service clubs</b>	9.6	6.8	5.6
<b>Veterans' groups</b>	8.5	3.9	6.0
<b>Political clubs</b>	4.4	3.9	2.3
<b>Labor unions</b>	16.1	17.4	16.7
<b>Sports groups</b>	19.8	13.9	10.7
<b>Youth groups</b>	9.8	10.6	8.4
<b>School service</b>	14.9	14.5	15.0
<b>Hobby/garden clubs</b>	9.8	6.3	7.5
<b>Fraternity/Sorority</b>	4.4	4.5	2.3
<b>Nationality groups</b>	2.8	3.7	6.1
<b>Farm organizations</b>	4.5	.9	2.8
<b>Literary/art groups</b>	9.8	5.5	4.2
<b>Professional groups</b>	13.9	5.4	10.3
<b>Religious groups</b>	38.5	49.3	27.1
<b>Other types</b>	10.2	7.4	5.6

*Entries are percents of each group reporting membership*

*Source: General Social Survey (combined for years indicated)*

### Patterns of Membership (GSS '88-'91,'93,'94)

	LOWER FAMILY INCOME			HIGHER FAMILY INCOME		
	Whites	Blacks	Hispanic	Whites	Blacks	Hispanic
<b>Member of any</b>	72.4	71.2	57.4	86.5	76.0	72.2
<b>One</b>	27.1	34.1	29.3	19.8	16.0	11.1
<b>Two groups</b>	18.9	15.7	10.6	15.6	28.0	22.2
<b>Three to five</b>	22.0	17.7	13.8	40.1	16.0	22.2
<b>Six or more</b>	4.5	3.8	3.7	11.0	16.0	16.7
<b>Fraternal groups</b>	11.2	7.8	4.3	18.4	16.0	16.7
<b>Service clubs</b>	8.3	6.7	3.7	19.1	4.0	27.8
<b>Veterans' groups</b>	8.5	2.9	6.4	9.2	20.0	0.0
<b>Political clubs</b>	3.8	3.4	2.1	9.8	8.0	5.6
<b>Labor unions</b>	16.7	17.3	18.1	15.4	44.0	5.6
<b>Sports groups</b>	18.3	13.8	9.0	33.1	32.0	33.3
<b>Youth groups</b>	9.5	10.7	8.0	14.9	20.0	11.1
<b>School service</b>	14.0	14.3	15.5	24.1	20.0	16.7
<b>Hobby/garden clubs</b>	9.5	6.7	6.4	13.9	12.0	22.2
<b>Fraternity/Sorority</b>	3.7	4.0	1.1	10.4	8.0	16.7
<b>Nationality groups</b>	2.6	3.1	4.8	4.1	16.0	16.7
<b>Farm organizations</b>	4.3	.5	2.2	5.8	8.0	11.1
<b>Literary/art groups</b>	8.9	5.6	4.3	18.9	16.0	5.6
<b>Professional groups</b>	11.6	5.3	9.1	33.0	16.0	22.2
<b>Religious groups</b>	37.6	50.1	27.3	43.8	36.0	22.2
<b>Other types</b>	9.9	7.3	4.8	13.5	4.0	11.8

Entries are percents of each group reporting membership  
Source: General Social Survey (combined for years indicated)

**Patterns of Membership (GSS '74,'75,'77,'78)**

	<b>Whites</b>	<b>Blacks</b>	<b>Hispanic</b>
Member of any	71.9	60.5	61.5
One	24.1	27.2	22.7
Two groups	18.9	12.3	14.3
Three to five	23.6	16.4	20.9
Six or more	5.2	4.5	3.7
Fraternal groups	10.0	4.9	4.8
Service clubs	11.3	6.8	7.4
Veterans' groups	8.3	3.8	4.4
Political clubs	4.3	3.2	3.7
Labor unions	11.6	11.3	15.4
Sports groups	20.9	12.9	16.9
Youth groups	9.9	10.4	10.7
School service	13.7	13.5	17.3
Hobby/garden clubs	11.8	5.8	6.6
Fraternity/Sorority	5.3	4.9	2.2
Nationality groups	3.4	4.4	4.8
Farm organizations	4.4	.5	2.6
Literary/art groups	10.1	6.0	10.7
Professional groups	18.3	8.6	10.7
Religious groups	33.6	39.8	29.8
Other types	11.9	8.5	6.5

*Entries are percents of each group reporting membership  
Source: General Social Survey (combined for years indicated)*

### Patterns of Membership (GSS '74,'75,'77,'78)

	LOWER FAMILY INCOME			HIGHER FAMILY INCOME		
	Whites	Blacks	Hispanic	Whites	Blacks	Hispanic
Member of any	63.7	54.5	51.0	80.6	80.3	76.0
One	26.0	25.9	22.1	22.4	30.1	20.2
Two groups	17.1	12.6	11.7	21.1	14.5	20.2
Three to five	17.4	14.1	13.1	29.8	24.3	31.7
Six or more	3.2	2.0	4.1	7.2	11.6	3.8
Fraternal groups	8.3	3.5	3.4	11.8	8.7	6.8
Service clubs	8.3	5.1	5.5	13.8	11.6	10.7
Veterans' groups	8.8	3.5	4.8	7.8	4.7	4.9
Political clubs	3.2	1.8	2.1	5.5	5.8	5.8
Labor unions	9.3	7.3	12.4	14.0	22.0	22.3
Sports groups	14.5	10.7	11.7	27.9	22.0	24.3
Youth groups	6.6	6.6	7.6	13.1	21.4	15.5
School service	9.0	12.2	13.1	18.5	19.2	25.2
Hobby/garden clubs	9.4	4.0	6.2	13.7	9.3	7.8
Fraternity/Sorority	3.4	3.0	1.4	7.5	8.7	1.9
Nationality groups	3.0	2.8	3.4	3.7	9.3	5.8
Farm organizations	4.6	.5	2.8	4.4	.6	2.9
Literary/art groups	8.4	4.6	7.6	11.8	9.8	13.6
Professional groups	9.2	3.8	4.8	27.5	21.1	21.4
Religious groups	30.3	37.0	26.9	36.4	51.7	35.0
Other types	11.4	9.1	5.1	12.3	8.4	6.7

*Entries are percents of each group reporting membership  
Source: General Social Survey (combined for years indicated)*



**Nation's Index of Civic Engagement  
Results for Selected Groups**

	<b>Giving Climate</b>	<b>Community Engagement</b>	<b>Charitable Involvement</b>	<b>Spirit of Volunteerism</b>	<b>Active Citizenship</b>	<b>Overall Average</b>
<b>National</b>	79	34	34 (42, 19)	26 (12, 40)	23	39
<b>Income</b>						
< \$30K	77	30	31 (42, 19)	26 (11, 41)	24	38
\$30 - \$50K	80	35	34 (46, 23)	26 (9, 42)	23	40
> \$50K	83	39	38 (52, 25)	26 (15, 37)	21	41
<b>Ethnicity</b>						
White	81	34	34 (46, 23)	25 (12, 38)	22	39
Black	75	37	40 (50, 30)	33 (14, 52)	26	42
All Others	74	33	34 (46, 22)	25 (10, 40)	22	38
Hispanic	72	33	33 (44, 23)	27 (13, 40)	23	38
<b>Income &lt;\$30K</b>						
White	76	32	32 (44, 21)	28 (13, 44)	25	39
White	79	29	29 (41, 18)	26 (12, 39)	22	37
Black	73	35	38 (48, 27)	36 (16, 56)	30	43
Hispanic	72	33	32 (44, 21)	22 (7, 37)	24	37
<b>Income &gt;\$30K</b>						
White	81	38	38 (50, 26)	27 (12, 41)	22	41
White	82	37	37 (49, 24)	24 (11, 38)	22	40
Black	77	43	44 (54, 33)	34 (16, 52)	21	44
Hispanic	72	37	36 (47, 26)	31 (17, 45)	17	39

Entries are the scores on each of the five mini indices. Two indices have subindices, which are shown in parentheses. One is Index III, Charitable Involvement, which is composed of Breadth of Involvement and Intensity of Involvement. The other is Index IV, The Spirit of Voluntarism. The first subindex here is "Seen as Important and Well Done", the second is "Comparative Importance.

Ethnicity began with the question: "What is your race or ethnic background? Are you White, Black, Hispanic, Asian or something else?"

White, Black, and Hispanic, above are based on answers to this question. Those included under "all others" were all non-whites, and non-blacks, thus including "Hispanic", "Asian", and all others. Only the first of these groups was large enough to be shown separately.

*Source: National Survey on Philanthropy and Civic Renewal (1997)*